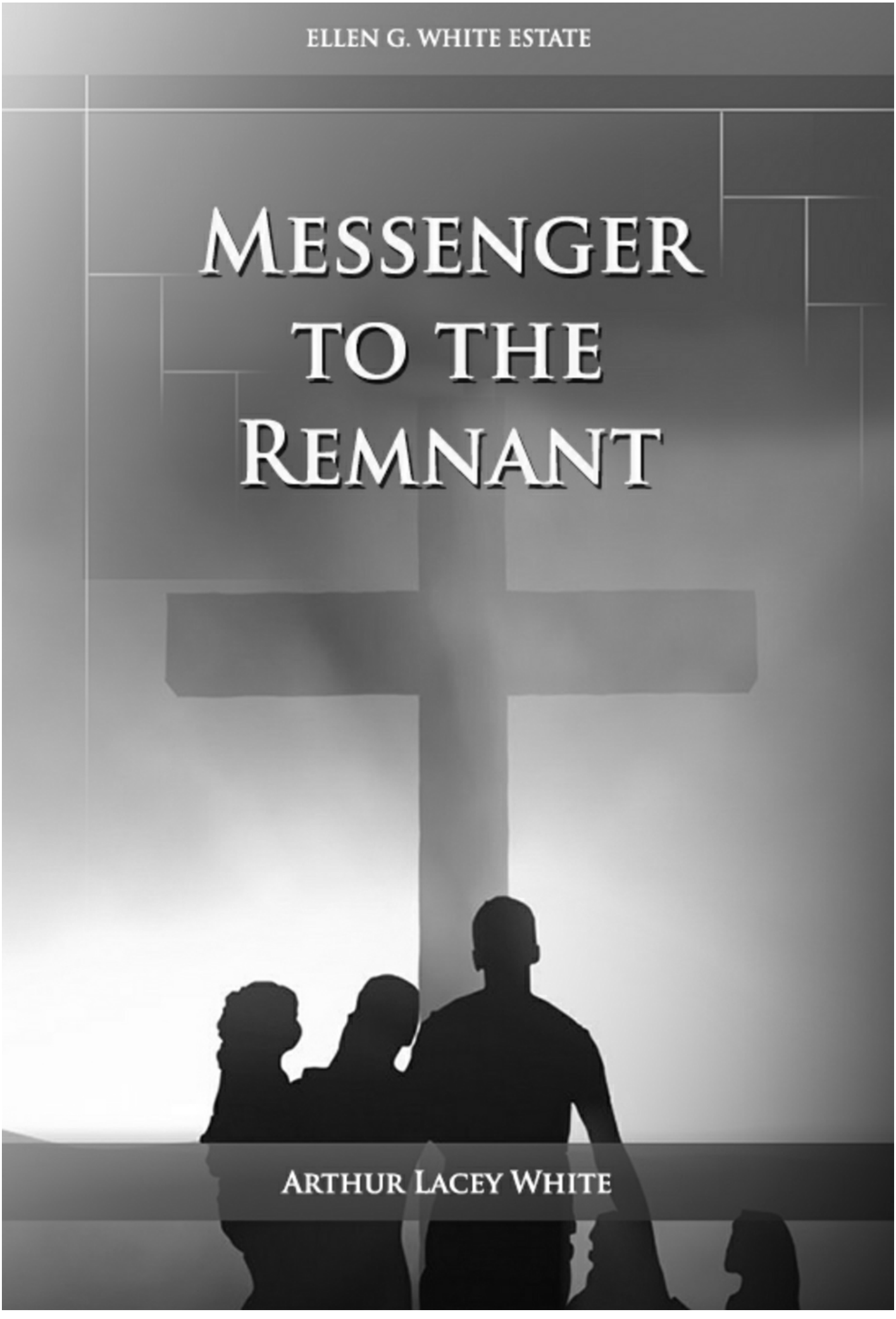
ELLEN G. WHITE ESTATE

MESSENGER TO THE REMNANT



ARTHUR LACEY WHITE

Table of Contents

Table of Contents 2
The Five Brochures 5
Ellen G. White — Messenger to the Remnant 5
Contents 5
Brochure I — The Prophetic Gift in Action 5
Chapter 1—How The Visions Were Given 5
"In Divers Manners" 6
Circumstances of the Visions 6
The Account of Eyewitnesses 6
The Testimony Summarized 7
Place of Physical Phenomena 7
Visions Received at Night 8
Visions While Praying or Writing 8
The Length of the Visions 9
Chapter 2—How The Light Came To The Prophet 9
Seemingly Present, Participating In Events 9
Broad Panoramic Views Given 10
Angel Explains the Significance 10
Conditions at Distant Institutions 10
Vivid View Revealing Perils 11
Seeing Buildings Not Yet Erected 11
Symbolic Representations Given 11
Two Contrasting Views Presented 11
Chapter 3—Delivering the Messages 12
I. Through Oral Presentation 12
II. By Personal Letters 13
III. Printed in Articles and Books 13
Holy Spirit Aided in Delivering Messages 14
Impelled to Write and Speak 14
Views Revived When Needed 14
Chapter 4—Integrity of the Prophetic Message 15
Not a Modern Charge 15
Attributed to Spiritism 16
A Point Carefully Guarded 16
Impervious to Influences 17
An Attempt That Failed 17
Mrs. White's Only Admission 18
Chapter 5—Response to the Messages Received 18
The General Conference Responds 18
Personal Testimony Heartily Received 19
Hidden Dangers Revealed 19
"God Is Right—I Am Wrong" 20
Some Messages Destroyed or Ignored 20
"The Visions Were Right" 21
Chapter 6—Additional Testimony of Eyewitnesses to the Visions 21
J. N. Loughborough 21
M. G. Kellogg, M.D. 22
F. C. Castle 22
D. H. Lamson 22
Mrs. Drusilla Lamson 23
David Seeley 23
Mr. and Mrs. A. F. Fowler 23
C. S. Glover 23
Mr. and Mrs. Carpenter 23
D. T. Bourdeau 23
James White Statements—1868 23
George I. Butler—1874. 24
Chapter 7—In Establishment of Confidence 25
Brochure II — Prophetic Guidance in Early Days 25
Chapter 1—The True Prophetic Gift Appears 25
Strategy of False Prophetic Movements 25
Ellen Harmon's First Vision — 1844 26
The Vision Published 27
Visions of William Foy and Hazen Foss 27
Hazen Foss 27
Chapter 2—Early Attitudes Toward The Gift 28
Joseph Bates Is Persuaded 28
James White's Position Stated 28
Nominal Adventists Go On Record 29
Meeting Encroachments of Fanaticism 29
Divine Protection Promised 29
Outstanding Cases of Fanaticism 30

Chapter 3—Relationship to Development of Doctrine 30
Introduction of Sabbath Truth 31
Time to Begin Observance of Sabbath 31
Place of Visions in Church Demonstrated 32
Confirmation of James White's Statement 32
Development of Sanctuary Truth 33
Chapter 4—The Sabbath Conferences Of 1848 33
Five Sabbath Conferences of 1848 34
How the Doctrines Were Established 34
Foundation Truths to Stand 35
What Constitutes "Present Truth" 35
New Rays of Light 36
Chapter 5—Early Time-Setting Dangers Met 36
Dropped Before Expiration of Time 37
Chapter 6—Early Development Of Church Order 38
Need of Unified Teaching and Action 38
Meeting the Crisis 39
Comprehensive Spirit of Prophecy Counsel 39
Chapter 7—Divine Leadings in Early Days 40
Establishing the Publishing Work 40
Publishing of the Advent Review 41
Early Light on Health Reform 41
Many Revelations of Future Events 42
Great Controversy Vision of 1848 42
Chapter 8—Later Attitudes Toward The Gift 42
James White's Declarations, 1851-1855 43
Difficulty Recognized and Remedied 43
Heaven Accepts the Confession 44
Brochure III — The Ellen G. White Books 45
Chapter 1—The "Conflict of the Ages Series" *This article was prepared jointly by W. C. White, D. E. Robinson, and A. L. White. 45
Spiritual Gifts, Volumes I-IV 45
Given by Revelation 45
The Spirit of Prophecy, Volumes I-III 46
Volume IV, The Great Controversy 46
First Colporteur Edition 47
The Place of History 47
1888 and 1911 Editions 48
Patriarchs and Prophets 48
The Writing of The Desire of Ages 48
The Ministry of Suffering 49
Work of Mrs. White's Literary Assistants 49
A Statement Regarding Later Books 51
The Conflict Story Completed 51
God-given Instruction 51
Chapter 2—The Testimonies for the Church 51
First "Testimony" in Tract Form 52
Second "Testimony" in Tract Form 52
Ten Appear in Pamphlet Form 53
Personal Testimonies Published 53
First Ten Reprinted 54
Reprinted Again in 1871 54
Omitted Portions Restored 55
28 Numbers Available in 1879 55
Vital Principles Enunciated 55
Nos. 1-30 Issued as Volumes I-IV 56
Volumes V-IX 56
Selecting Articles for Publication 56
"Testimony Treasures" 57
Mrs. White's Legacy to the Trustees 57
Brochure IV — The Custody and Use of the Ellen G. White Writings 58
Chapter 1—A Visit To "Elmshaven" *Note.—The two introductory articles are written from the viewpoint of a group of visitors to the "Elmshaven" home and the Washington office. 58
Chapter 2—A Visit To the Washington Office 59
Chapter 3—The Custody of the Ellen G. White Writings 60
Chapter 4—The English Bookwork 62
E. G. White Articles 64
Early Books in Facsimile Reprints 64
Comprehensive Index 64
Chapter 5—The Foreign-Language Book Work 64
Selections and Abridgments 64
The Introductory Spirit of Prophecy Library 65
The Library 66
For Peoples of Primitive Backgrounds 66
Chapter 6—The Ellen G. White Manuscript File 66
The Preparation of the Manuscripts 66

Thoughts, Not Words, Inspired 67
Filing the Manuscripts 67
The Card Index 69
Chapter 7—Present-Day Use of the Manuscripts 69
Chapter 8—Guarding Against a Distorted Use 71
Misleading Use of the Testimonies 71
Personal Testimonies 71
Unauthenticated Statements 72
Extreme Interpretations 72
Chapter 9—Counsel On How to Study and Use the Writings *Note.—This chapter was prepared by T. H. Jemison, at the time associate secretary of the Ellen G. White Publications. 72
How to Study the Writings 73
Study General Teaching 73
Consider Time and Place 73
Discover The Basic Principles 74
Words of Counsel 75
Words of Caution 76
Chapter 10—The Ellen G. White Books Published Since 1915 76
1. Why There Are New E. G. White Books 77
2. The Authority by Which New Books Are Printed 77
3. The Propriety of Publishing Manuscripts 77
4. Relationship to Books Issued by Mrs. E. G. White 78
Chapter 11—The Preparation of A Posthumous E. G. White Book 79
Authorization and Planning 79
The Counsels Are Gathered 80
The Manuscript Restudied 80
Approved for Publication 80
Brochure V — Ellen G. White—The Human-Interest Story 81
Chapter 1—As Others Knew Her 81
One of the Many Journeys 81
The Battle With Appetite 81
Appreciation of the Beautiful 82
At Recreational Gatherings 82
Cheerfulness in Adversity 83
Mrs. White Very Human 83
Chapter 2—The Homemaker 84
At Home in Battle Creek 84
Sabbath and Home Routine 85
Discipline in the White Home 85
The Home in Later Years 86
At the Elmshaven Home, St. Helena 86
Chapter 3—As a Neighbor 86
Caring for the Sick 87
Neighborly Acts in Australia 87
Various Homes of the Family 88
The Morning Carriage Drives 88
Chapter 4—The Writer 89
In the Early Morning 89
Through Periods of Suffering 90
Watched Choice of Words 90
A Broad Field of Writing 91
Chapter 5—The Speaker 91
Recognition of Faces in Audience 92
Divine Healing at Healdsburg 92
Speaking Appointments in Europe 93
Chapter 6—The Counselor 94
When God Reversed the Counsel 96
Questioners Directed to Her Writings 97
Chapter 7—A Personal Worker 97
Labor for Unbelieving Relatives 98
The Fruit of One Pamphlet 98
Large Books Bear a Harvest 99
An “Errand for the Master” 99
Chapter 8—As a Steward of Means 100
Mrs. White’s Income and Expenses 101
Strict Economy Called For 101
Investment in the Bank of Heaven 102
Various Financial Transactions 103
“Is Sister White Getting Rich?” 103
Chapter 9—God’s Messenger 103
No Claim to Be the Leader 104
Spoke With Decision and Authority 105
“An American Prophetess” 105

By Arthur L. White
Copyright © 1969, Review and Herald Publishing Association

The Five Brochures

While on the Pacific Coast in 1934, teaching in the Advanced Bible School, L. E. Froom, then secretary of the Ministerial Association, arranged for the preparation of a series of articles on the work of the White Trustees in their custody of the Ellen G. White writings. The eight articles, prepared by Arthur L. White, who then served as associate secretary of the Ellen G. White Publications, appeared in the 1935 and 1936 issues of *The Ministry*. From the standing type a reprint was immediately issued as a popular 24-page brochure, thus making the information available in a single pamphlet.

After the Ellen G. White documents and the work of the trustees were moved to the General Conference office, four additional groups of articles touching on various phases of Mrs. White's life and work, followed in The Ministry. These, too, were continued as permanent documents in brochure form. These five pamphlets have since passed through half a dozen reprintings and have been eagerly acquired by workers and students in the United States and abroad.

To meet the steady continued demand for these brochures, they are now reprinted again, but this time in a single publication for greater convenience in handling. The original arrangement has been maintained, but for convenience the work has been supplied with continuous pagination. Elimination of cover sheets allows the insertion of several features, including "Additional Testimony of Eyewitnesses to the Visions," which will be much appreciated. Certain helpful items also follow Brochure IV, "The Custody and Use of the Ellen G. White Writings."

With component parts prepared at different times, the publication as a whole lacks somewhat in smoothness and close connections. A certain amount of repetition also occurs, which could not be eliminated without destroying the individuality of the several features. In this new compact form this helpful, carefully documented material is now sent forth on its mission.

Washington, D.C.
January, 1954
The Board of Trustees of the
Ellen G. White Estate

Ellen G. White — Messenger to the Remnant

The Five Brochures
The Prophetic Gift in Action
Prophetic Guidance in Early Days
The Ellen G. White Books
The Custody and Use of the Ellen G. White Writings
Ellen G. White—The Human-Interest Story
by Arthur L. White
Secretary, Ellen G. White Estate
Reprinted from The Ministry
Revised to 1969
Review and Herald Publishing Association
Washington, DC 20039-0555
Hagerstown, MD 21740
Printed in U.S.A.

Contents

Mrs. Ellen Gould White
Born at Gorham, Maine, November 26, 1827; died at St. Helena, California, July 16, 1915; buried at Battle Creek, Michigan

Brochure I — The Prophetic Gift in Action

Chapter 1—How The Visions Were Given

Even though the tragic fall of our first parents at the beginning separated them from face-to-face converse with their Maker, God did not leave man without means by which He could communicate with him. In order that those who should so choose might intelligently avail themselves of the gracious provisions for their salvation, they must receive instruction, information, and guidance. The methods of communication have been quite varied in their nature, ranging from the audible voice of God heard on several occasions to the Urim and Thummim by which the people might inquire of the Lord. Angels on several occasions have borne Heaven's messages directly to individuals; at times God has given dreams to warn of impending danger; and all through

the centuries the voices of the prophets have been heard. “By dreams, by Urim, or by prophets.... These were God’s own appointed mediums of communication.”—*Patriarchs and Prophets, 683* (ed. 1890).

Of these several means of communication employed by the Lord, the most common and widely used was that of the prophet. To Israel, God Himself declared His intention in simple language: “If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.” *Numbers 12:6*. Information, instruction, and direction were to be revealed to the prophet, which he in turn would impart to the people. The process by which the prophet received the divine message was not through face-to-face converse with God, nor on the other hand was it merely through impressions or strong feelings; but it was through a definite, divinely chosen process, designated as “visions.”

“In Divers Manners”

The Word of God abounds in references to visions, but rarely do we find a description of just what took place in connection with their reception. In the writings of Mrs. E. G. White there are also numerous references to visions, yet rarely did she speak of the circumstances of the visions.

It seems clear that no one set of facts can be related as constituting an invariable description of the circumstances connected with the visions given to God’s prophets. Nor can any one rule be formulated by which we may determine the manner in which the light of divine origin was imparted to God’s messengers, to be given in turn by them to others. Not a few, having read or heard a vivid description of the physical phenomena accompanying certain of the visions, have assumed that all were given in the same manner. A study of the question reveals that “God, who at *sundry times* and in *divers manners* spake in time past ... by the prophets” (*Hebrews 1:1*), did not alter His methods in speaking to the remnant church through His chosen messenger for the last days.

As it is the purpose of this and the succeeding chapters to deal particularly with the manifestation of the prophetic gift in the Seventh-day Adventist, or remnant, Church, the Scripture record will only occasionally be cited, and reference, in the main, will be confined to the experience of Mrs. E. G. White. We shall use such of her statements as seem to draw the curtain back and reveal, almost always in a casual or incidental way, the elements which, when pieced together, form an illuminating composite picture, instructive and helpful both in its detail and in its larger, over-all aspects. This E. G. White witness will be supplemented by the testimony of close associates, who have spoken of certain important features scarcely ever referred to by Mrs. White herself.

Circumstances of the Visions

While the work of one who claims to speak for God must meet the sure tests of the Word of God—“by their fruits ye shall know them,” “to the law and to the testimony,” the fulfillment of the predictions, etc. yet the circumstances of the visions invariably constitute a point of interest in connection with the manifestation of the gift of prophecy. While such do not rightfully form a test, the circumstances of some of the visions did indeed supply confirmatory evidence of great weight. We might divide these manifestations into three general groups:

1. Visions given in public, and accompanied by the marked physical phenomena.
2. Visions given during the hours of the night, often referred to as prophetic dreams.
3. Visions given during periods of prayer or writing, unaccompanied by physical phenomena.

Without placing undue stress on the physical phenomena which at times accompanied the visions, it is proper that we should examine this factor, which to eyewitnesses in our pioneer days constituted convincing testimony as one part of a body of evidences. Very feelingly, as she addressed an Australian audience, Mrs. White spoke of the time when, in December, 1844, the “gleams of the glory of God” first came to her:

“They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of death.

“What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ....

“I never thought that I should come to the world again. When my breath came again to my body. I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light and thus it was for many hours. Then gradually I began to recognize the light, and I asked where I was.

“You are right here in my house,” said the owner of the house.

“What, here? I here? ‘Do you not know about it?’ Then it all came back to me. Is this to be my home? Have I come here again? Oh, the weight and the burden which came upon my soul.”—E. G. White*Manuscript 16, 1894*.

The Account of Eyewitnesses

Quite naturally those who personally witnessed the visions which were accompanied by physical phenomena observed very carefully what took place. While at times there was a slight variation in the circumstances, yet in their general features they were quite uniform. The utmost freedom was extended to those present to examine Mrs. White, and at times physicians were called for a more thorough and critical

examination. Mrs. Martha Amadon, whose father and husband were both pioneer workers, and who for many years was a neighbor and close associate of Mrs. White, sums up the circumstances of a number of visions which she personally witnessed. Her account, which follows, is similar to many other accounts which are a matter of record:

"As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant and believers in her exercises, I have often wondered why a more vivid description of the scenes which transpired has not been given.

"In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands expressive of what she saw. It was impossible for anyone else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of heaven or of earth.

"Her first word in vision was 'Glory,' sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated....

"There was never an excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour....

"When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, 'D-a-r-k.' She was then limp and strengthless."—Martha Amadon, Notebook Leaflets, *Miscellaneous Leaflet No. 8, Mrs. E. G. White in Vision*.

Of her condition while in vision, James White wrote in 1868:

"1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.

"2. She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours, there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.

"3. Immediately on entering vision, her muscles become rigid, and joints fixed, so far as any external force can influence them. At the same time her movements and gestures, which are frequent, are free and graceful, and cannot be hindered nor controlled by the strongest person.

"4. On coming out of vision, whether in the daytime or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually....

"She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstances, yet maintaining a wonderful similarity."—James White, *Life Incidents*, p. 272, Battle Creek, Michigan, 1868.

The Testimony Summarized

From the many eyewitness accounts available we build the following summary: *Note.—For reference to statements from the Scripture record in which mention is made of visions accompanied by similar phenomena, see *Daniel 10:7-10, 16-19*; *Numbers 24:3-4, 16*.

1. Immediately preceding a vision, there was a deep sensing of the presence of God both by Mrs. White and by others in the room.
2. As the vision began, Mrs. White uttered an exclamation of "Glory!" or "Glory to God!" at times repeated.
3. There was a loss of physical strength.
4. Supernatural strength was then apparent.
5. There was no breathing, but the heartbeat continued normally, and the color in the cheeks was natural. The most critical tests failed to reveal any disturbance of the circulatory system.
6. Occasionally there would be exclamations indicative of the scene being presented.
7. The eyes were open, not with a vacant stare, but as if she were intently watching something.
8. The position might vary. At times she was seated; at times reclining; at times she walked about the room and made graceful gestures as she spoke of matters presented.
9. There was an absolute unconsciousness of what was occurring about her. She neither saw, heard, felt, nor perceived in any way the immediate surroundings or happenings.
10. The close of the vision was indicated by a deep inhalation, followed in about a minute by another, and very soon natural breathing was resumed.
11. Immediately after the vision all seemed very dark.
12. Within a short time natural strength and abilities were regained.

The experience of the visions never weakened or debilitated Mrs. White. They were usually followed by increased natural strength and improved health.

Place of Physical Phenomena

A logical question arises as to why the visions were so often given in this way. One might reason, Are not the great tests of the prophet set forth in the Word of God sufficient? The answer is found in a thoughtful

analysis of the situation. Here was a maiden of barely seventeen years claiming that she had been instructed of God. She had been favored with revelations, she asserted, and had a message of divine origin for the people. Eventually the great test, "by their fruits ye shall know them," would determine the validity of her claims.

As we look back today, we see Mrs. White's claim that she was the recipient of light divinely imparted by God, tested by the Word of God; we view a voluminous body of writings on many subjects, but with a perfect unity stretching from the earliest to the last; we witness the fruit in the lives of those who consistently endeavor to follow the counsel given; we see in the development and conduct of the work of the remnant church the guidance of these messages. Also, we have witnessed and are today witnessing the fulfillment of predictions recorded many decades ago. From our perspective today, we see many incontrovertible evidences which form a sound basis for belief.

But, back in the beginning days, before there was time or opportunity for the development of fruit, convincing evidences were given to those who must at the time judge as to the messages presented. Were they of God? Much depended upon the answer. The very manner in which the visions were given was one strong evidence, among many, which settled the matter in the minds of most eyewitnesses. The primary value of such testimony was, no doubt, in the aid that it gave to those who must at the outset evaluate the claims of the one who spoke for God before there was full opportunity for the application of the sure tests of the Word of God.

On one occasion, when Mrs. White wrote of her condition while in vision, she declared: "These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the Spirit of prophecy."—*The Review and Herald, June 14, 1906*.

Visions Received at Night

In the Ellen G. White writings, expressions of this character are frequent: "In the visions of the night some things were clearly presented before me": or "In the night season the Lord gave me instruction." All through her experience, and more particularly in the later years of her life, the visions were frequently given during the hours of the night, while the mind was at rest and entirely severed from circumstances and influences about her. Questions may arise concerning the relationship between a prophetic dream, or night vision, and an ordinary dream. Of this Mrs. White wrote in 1868:

"There are many dreams arising from the common things of life, with which the Spirit of God has nothing to do. 'There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the Word of God with visions, and are as truly the fruits of the Spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness."—*Testimonies for the Church 5:658*.

At one time Mrs. White's son, W. C. White, made this inquiry of her: "Mother, you often speak of matters being revealed to you in the night season. You speak of dreams in which light comes to you. We all have dreams. How do you know that God is speaking to you in the dreams of which you so frequently speak?"

"Because," she answered, "the same angel messenger stands by my side instructing me in the visions of the night, as stands beside me instructing me in the visions of the day." The heavenly being referred to was at other times spoken of as "the angel," "my guide," "my instructor," "the young man," etc.

Thus we can see clearly that there was no confusion in the prophet's mind, no question as to the revelation which came during the hours of the night while the mind was at rest; for the very circumstances in connection with it made it clear that it was instruction from God. And it may well be said that the prophetic dream is on the same plane and is of equal importance with the prophetic vision. One authority has written of this:

"It does not seem possible to draw any very precise distinction between the prophetic 'dream' and the prophetic 'vision.' In the case of Abraham (*Genesis 15:1*) and of Daniel (*Daniel 7:1*), they seem to melt into each other."—M'Clintock and Strong, *Cyclopedia*, Vol. VIII, art. "Prophet," p. 646.

Visions While Praying or Writing

While the two types of visions already mentioned were the most common in the experience of Mrs. White, the revelations to her were by no means limited to these two. Not infrequently visions unaccompanied by physical phenomena were given while she was writing, speaking, or praying, either in private or in public. At such times the immediate surroundings seemed to be shut out while matters were presented to her in revelation. One outstanding instance of this character was in connection with the Minnesota camp meeting of 1870. W. C. White, who was present, gives the following account:

"Father and mother were carrying a heavy burden in behalf of the ministry who had been working in that State. On Sunday morning they undertook to conduct a revival service. Father spoke for a few minutes, but with little freedom. Then after mother had spoken briefly, they asked the congregation to kneel in prayer. Father offered a labored, sorrowful prayer, then mother began to implore for light and freedom. After she had prayed for about two minutes she stopped. There was silence long enough to count to forty or fifty, about half a minute.

"I was kneeling with the congregation, and I turned to see what was the occasion for the silence. Just then she burst forth in prayer. Her voice was melodious, and triumphant, and the remainder of her prayer greatly

moved the people present.

"During the period of silence, a revelation was given her regarding conditions in the Minnesota Conference, also conditions regarding the work in Battle Creek, also regarding other matters of general interest in the cause. Following the camp meeting, father and mother found retirement at the home of one of our brethren. Mother wrote diligently for about two weeks, in recording what had been shown to her during the half minute of pause in her prayer."—*W. C. White in Lecture at Advanced Bible School, 1936. (White Publications Document File No. 696.)*

References to visions during prayer are quite common in the E. G. White writings. Here is one: "While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference."—*Testimonies to Ministers and Gospel Workers, 461*.

It is clear that the mind of the prophet, during vision, must be entirely freed from surrounding circumstances or influences. It was of little consequence whether this was accomplished through the loss of ordinary consciousness during the hours of wakefulness, or whether the revelations were given during the hours of the night when the mind was free and at rest. In either case God spoke, the mind was enlightened, and the agent was entrusted with important messages to communicate to the church and the world. The varying circumstances of the visions created no degrees of quality of the revelations imparted.

The Length of the Visions

While some of the visions were very extended in their nature, at times lasting more than an hour, and on one occasion four hours, there were other times when the visions were very brief in duration—only a few minutes, or in some cases, seconds. There were times when there was an almost instantaneous flashlight view given of certain situations or conditions. At such times the vision usually related to only one subject or one phase of a subject, while the longer views might take in many, many subjects, or deal with events occurring over a long period of time. The visions of the early years were more comprehensive in their content, longer in duration, and less frequent. In later years, they were more frequent but often limited in scope.

Thus it may be seen that "at sundry times and in divers manners" God spoke to Ellen White as He did to the prophets in "time past."

Chapter 2—How The Light Came To The Prophet

As the circumstances connected with the giving of the visions were diverse, and not subject to any one fixed pattern, so also the manner in which the light was imparted to God's messenger varied greatly. The prophets of old did not become automatons mechanically recording or speaking the messages received. They were not deprived of the use of their ordinary faculties in connection with their work as God's messengers.

It has been supposed by some that in Mrs. White's experience she wrote while in vision. This is not true. Some have concluded that when she wrote she was recording words which she heard repeated to her by an angel. This, too, is erroneous, except in rare instances when short, direct quotations are given of what the attending angel said. Some have been of the opinion that there was a mechanical force which guided the pen which she held in her hand. Such a view is also entirely out of harmony with the facts.

The revelation consisted in the enlightening of the mind, and then when not in vision it was the task of the prophet—with the aid of the Spirit of God, of course—to pass on to others instruction, admonition, and information of divine origin which he had received. A wide range of subjects was covered in the visions. Often the matters revealed were of general interest and concern, but frequently, too, specific messages were given for individuals. In this article we shall deal with the manner in which the messenger received such divine illumination. While several Bible instances will come to the mind of the reader, *See *Deuteronomy 34:1-4*, with comment in *Patriarchs and Prophets, 472-477*; *Ezekiel 8:2-18*; *37:1-3*; *40:3, 4*; *41:1*; *Zechariah 3*; *Revelation 13*, *21*, *22*. we shall confine this article to a number of concrete illustrations drawn from the Ellen G. White books and manuscripts, setting forth typical cases in her experience.

Seemingly Present, Participating In Events

Note the simplicity of the language used by Ellen White in a description of how light came to her in her very first vision:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path."—*Early Writings, 14*.

Analyzing this statement we observe that the vision is accounted for in the words, "The Holy Ghost fell upon me." Brief allusion has been made to the physical phenomena in connection with this first vision. To Ellen Harmon it seemed that—

1. She was rising above the world.
2. She turned to look for something.

3. She could not locate that which she sought.
4. She heard a voice speaking to her.
5. She obeyed the command of that voice.
6. Raising her eyes, she observed the advent people traveling.
7. She viewed their destination.
8. Later she seemed to be with them as they enjoyed their reward.

Thus it is clear that it seemed to her she was seeing, feeling, hearing, obeying, and acting, employing her ordinary faculties, while in reality she was not; but it was in this vivid way, seemingly through the utilization of the ordinary organs of sense, that the truths and information were forcefully impressed upon her mind. This she later related or wrote out in her own words.

Broad Panoramic Views Given

At times the events of the past, present, and future were opened up to Ellen White in panoramic view. It seemed to her that she witnessed in rapid succession the vivid enactment of the scenes of history. We quote here a few sentences from the author's introduction to *The Great Controversy*, giving us a glimpse of this means of the enlightenment of her mind:

"Through the illumination of the Holy Spirit, the *scenes* of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time *I have been permitted to behold* the working, in different ages, of the great controversy between Christ, the Prince of Life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law.

"As the Spirit of God has opened to my mind the great truths of His Word, *and the scenes of the past and the future*, I have been bidden to make known to others that which has thus been revealed,—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast approaching struggle of the future."—*Pages x, xi*. (Italics mine.)

Angel Explains the Significance

Instruction came at times not only through the witnessing of the occurring of events but also through the words of the accompanying angel, explaining the meaning of that which was seen. Notice this significant experience, related in Volume IX of the *Testimonies*:

"While at Loma Linda, California, April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified... The awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted, and that the judgment day had come.

"Terrible as was the representation that passed before me, *that which impressed itself most vividly upon my mind was the instruction given in connection with it*. The angel that stood by my side declared that God's supreme rulership, and the sacredness of His law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course."—*Pages 92, 93*. (Italics mine.)

Conditions at Distant Institutions

Oftentimes while in vision it seemed to Ellen White that she was conveyed to one of our institutions, and then she would be conducted from department to department. Perhaps she would seem to be in the counsels which were held, would witness the actions of individuals, hear the words spoken, and observe the surroundings in general. An interesting account of one such vision appears in *Counsels on Health*. Mrs. White seemed to be at a certain institution, and "an angel of God" conducted her from room to room. She heard the conversation "in the rooms of the helpers."

"The frivolous talk, the foolish jesting, the meaningless laugh, fell painfully upon the ear.... I was astonished as I saw the jealousy indulged, and listened to the words of envy, the reckless talk, which made angels of God ashamed....

"From still other rooms came the most disagreeable sallies of low wit, and vain talk. Some were making sport of individuals, and even imitating the words uttered in meeting; sacred things were made the subject of jest."—*Pages 412, 413*.

Then other conditions were revealed. She was conducted into rooms "from which came the voice of prayer. How welcome was the sound!"—*Id., 412*.

In 1887, from across the Atlantic, Mrs. White wrote to one of our workers of detrimental policies pursued in one of our institutions. Note how she received her information:

"I arose at three o'clock this morning with a burden on my mind.... In my dreams I was at ——, and I was told by my Guide to mark everything I heard and to observe everything I saw. I was in a retired place, where I

could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see the charge was so high."—E. G. White *Letter 30, 1887*.

Vivid View Revealing Perils

Another illustration of this character is presented. Mrs. White was at one time a guest at the home of one of our church members, but early during her stay she arose one morning at four o'clock to write out "some things presented" to her during the night. We quote from her account.

"The angel of God said, 'Follow me.' I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged and were so engrossed that they did not seem to notice that anyone had entered the room. There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that were sensibly felt in that room that was not of a character calculated to purify and uplift the mind and ennoble the character.

"I inquired, 'Who are these and what does this scene represent?'

"The word was spoken, 'Wait.'

"I had another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, clear perception in business lines, pure morals, and the uplifting of the participants.

"I asked again, 'Who are these?'

"The answer came, 'A portion of the family where you are visiting. The great adversary of souls, the great enemy of God and man, the head of principalities and powers, and the ruler of the darkness of this world is presiding here tonight. Satan and his angels are leading on with his temptations these poor souls to their own ruin.'"—E. G. White *Letter 1, 1893*.

In connection with these scenes Mrs. White heard the young men called by name as the heavenly visitor pointed out the dangers of card playing, gambling, and drinking. Much was said by the angel, which Mrs. White repeated in her earnest appeal to this family, as she placed before them that which had been revealed to her in this vivid way.

Seeing Buildings Not Yet Erected

There were times when institutions or buildings which in the future would constitute a part of our institutions, were shown to Mrs. White before they were erected, and at times before they were planned. She refers to one such instance in a letter written in 1903:

"I have been thinking of how, after we began sanitarium work in Battle Creek, sanitarium buildings all ready for occupation were shown to me in vision. The Lord instructed me as to the way in which the work in these buildings should be conducted in order for it to exert a saving influence on the patients.

"All this seemed very real to me, but when I awoke I found that the work was yet to be done, that there were no buildings erected.

"Another time I was shown a large building going up on the site on which the Battle Creek Sanitarium was afterward erected. The brethren were in great perplexity as to who should take charge of the work. I wept sorely. One of authority stood up among us, and said, 'Not yet. You are not ready to invest means in that building, or to plan for its future management.'

"At this time the foundation of the sanitarium had been laid. But we needed to learn the lesson of waiting."—E. G. White *Letter 135, 1903*.

Symbolic Representations Given

Two consecutive paragraphs from a personal testimony addressed to a prominent worker of earlier years illustrate how far-reaching experiences of life may be made plain in just a brief symbolic view:

"Many other scenes connected with your case have been presented to me. At one time you were represented to me as trying to push a long car up a steep ascent. But this car, instead of going up the hill, kept running down. This car represented the food business as a commercial enterprise, which has been carried forward in a way that God does not commend.

"At another time you were represented to me as a general, mounted on a horse, and carrying a banner. One came and took out of your hand the banner bearing the words, 'The commandments of God and the faith of Jesus,' and it was trampled in the dust. I saw you surrounded by men who were linking you up with the world."—E. G. White *Letter 239, 1903*.

Two Contrasting Views Presented

There were times also when two different or divergent views were presented to Mrs. White—one illustrating what would take place if certain plans or policies were followed, and in another view the outworking of other plans or policies. An interesting illustration of this point is found in *Testimonies for the Church 9:28 and 29*, where two maps were seemingly exhibited. To Mrs. White it seemed that she was attending a large gathering.

“One of authority was addressing the company.” Before them was a large map which “pictured God’s vineyard.” Lights were seen to appear as the work was conducted on right lines. Then the map was taken away and another, with but few lights, was exhibited. The audience was told that this illustrated the results of men “following their own course.”

Another excellent illustration of this may be cited in connection with the locating of the health food factory at Loma Linda in the year 1906. The manager and his associates were planning for the erection of a large building very near the main sanitarium building. While plans were developing, Mrs. White, at her home in northern California, was one night given two visions. Of the first of these she says:

“I was shown a large building where many foods were made. There were also some smaller buildings near the bakery. As I stood by, I heard loud voices in dispute over the work that was being done. There was a lack of harmony among the workers, and confusion had come in.”—E. G. White *Letter 140, 1906*.

She then saw J. A. Burden’s distress, and his attempts to reason with the disputants to bring them into harmony. She saw patients who overheard these disputes, and who were “expressing words of regret that a food factory should be established on these beautiful grounds,” so near the sanitarium. “Then One appeared on the scene, and said: ‘All this has been caused to pass before you as an object lesson, that you might see the result of carrying out certain plans.’”—*Ibid.*

Then the scene changed, and she saw the bakery “at a distance from the sanitarium buildings, on the road toward the railway.” Here the work was being conducted in a humble way and in harmony with God’s plan. The narration of this to the Loma Linda workers quickly settled the question of the food factory site.

This grouping of illustrations might be greatly enlarged, but sufficient is given here to form a good representation of the varied ways in which the light was imparted by God to the mind of Ellen White. In an illuminating statement made by her in 1860 we find this terse description of how matters were revealed to her:

“As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth.

“At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past.”—*Spiritual Gifts 2:292* (1860, Battle Creek).

Thus it can be seen that in varied ways the messenger was informed and instructed through the visions by day or by night.

Chapter 3—Delivering the Messages

To the youthful Ellen Harmon, about a week after her first vision, the commission was given, “Make known to others what I have revealed to you.”—*Early Writings, 20*. Although at that time she saw in it a weighty responsibility and heavy burden, she little realized that it presaged seven decades of ministry as God’s special messenger to the remnant church. The visions might be given within the compass of a few minutes, or they might extend over a period of an hour or more. Usually, however, the period was a relatively brief one. But during this time vast fields of instruction and information were opened up to her.

With the receiving of the vision, Mrs. White’s work was just begun. The task of delivering the messages was a large and, many times, a distressing one. Weeks and even months were often devoted to presenting to others what had been revealed to her in one brief vision. The nature of the message determined to a large extent the manner in which it could be presented. This was done in three ways: (1) orally, (2) in personal communications, or (3) through the printed page.

I. Through Oral Presentation

Instruction and information were given to Mrs. White for many individuals—warnings of certain dangers, reproofs of definite sins, words of encouragement, and special instruction. As she had opportunity she met these persons and conversed with them, transmitting the message of God by word of mouth. Much that was given to her was for more than one person—a group here, a church there—or it might be of such a character as to benefit the whole denomination. As arrangements could be made, Mrs. White would meet with those concerned, and, in public services in local churches, camp meetings, or General Conference assemblies, would present what had been revealed to her. She was a fluent, forceful speaker, and all through her life she attracted and held large audiences, both of Adventists and of non-Adventists.

Not always, however, as Mrs. White took her place in the pulpit did she have a special message for those who sat before her. Frequently in her public work as she met regular appointments, she chose to present general lines of admonition and instruction of a character to benefit all who might be present. Not infrequently on such occasions, as she proceeded with her subject, and looked over the congregation, she saw faces which she recognized as having viewed in vision. Their cases came clearly to her mind, and the discourse was shaped to meet their particular needs. There were several instances when Mrs. White broke off with her subject abruptly and spoke directly to certain persons present, giving them a message which had been entrusted to her for them, and then proceeded with the main line of her discourse. The recognition of their faces revived the message clearly in her mind, and she was impelled to speak of it. Writing in 1882, she

declared:

"When I am speaking to the people, I say much that I have not premeditated. The Spirit of the Lord frequently comes upon me. I seem to be carried out of, and away from, myself; the life and character of different persons are clearly presented before my mind. I see their errors and dangers, and feel compelled to speak of what is thus brought before me."—*Testimonies for the Church 5:678*.

II. By Personal Letters

Only a part of the messages could be delivered orally. Most of them must be set forth in writing, as it was not possible for Mrs. White to see personally all to whom the messages must be conveyed. Then, too, it was desirable to have a record of the message presented. The writing was done by hand. Painstakingly she wrote, page after page, presenting the views given her and conveying the instruction, cautions, encouragement, and warnings imparted to her for others. Usually several copies were then made by a secretary.

To those for whom she had been entrusted with a personal message, the word was sent by a carefully written personal letter. These letters often, but not always, opened with such expressions as, "I am instructed to say to you," or "I am commissioned to give you a message." Prayerfully Mrs. White selected winsome words which would convey the important message from Heaven, that it might do its appointed work and save a soul from a wrong course of action. Usually the communication was sent at once to the person addressed, but there were times when she was divinely instructed to hold the communication until circumstances developed, and then she was permitted or bidden to hasten it on its way.

Not always could the full message be presented in the first letter. Ellen White well knew that when one is in error he is under the influence of the powers of evil, and it is not easy to receive reproof. On not a few occasions we find that she wrote four, six, ten, or twelve letters—spacing them a day or two apart. In the first she gave what encouragement she could, opening the way for what would follow. Then succeeding communications went deeper and deeper into the subject until it was all presented in its fullness and in its penetrating strength.

Some situations were of such a character that Mrs. White dared not send the message by mail directly to the person involved, for she knew it would be very hard for the one to accept the message. Some trustworthy individual of experience and ability would at such times be asked to read the message to the person addressed. In this way there would be opportunity for united prayer, conversation, and brotherly help. Speaking of her practice in this line, she wrote in 1903:

"Sometimes when I receive a testimony for someone who is in danger, who is being deceived by the enemy, I am instructed that I am not to place it in his hands, but to give it to someone else to read to him, because, being deceived by the insinuations of Satan, he would read the testimony in the light of his own desires, and to him its meaning would be perverted."—E. G. White *Manuscript 71, 1903*.

Then there were the letters to be written to those she had seen personally, and who asked that she record what she had related to them. This added very greatly to her burdens; yet she did not refuse such reasonable requests. Speaking of this in 1868, James White said:

"We wish to say to those friends who have requested Mrs. White to write out personal testimonies, that in this branch of her labor she has about two months' work in hand. On our eastern tour she improved all her spare time in writing such testimonies. She even wrote many of them in meeting while others were preaching."—*Review, and Herald*, March 3, 1868.

"Write, write, write, I feel that I must and not delay," she penned in 1884. (*Letter 11, 1884*.) Only a part of this writing could be done at home, for much of the time she traveled, and we find her employing every spare moment writing—on shipboard, at the homes of friends, on the train, and at times in meetings while others spoke. Of necessity she had learned to concentrate on her work and often labored under varied and difficult circumstances.

III. Printed in Articles and Books

Many lines of truth opened to Ellen White in vision, were of a nature to be presented to the church and the world. Such matters were carefully written out as articles for our periodicals or for publication in books. As we sum it up today, we find there are no less than 23,900 pages of matter which have appeared in book form, and some 4,500 articles which appeared in such of our papers as the *Review*, *Signs*, *Youth's Instructor*, *Health Reformer*, etc. This writing was no mechanical task. It represented tireless application to the work. At times the nature of the matters dealt with made the work especially difficult. This is indicated by these words penned in 1895:

"It has been hard for me to give the message that God has given me for those I love, and yet I have not dared to withhold it.... I would not do a work that is so uncongenial to me if I thought God would excuse me from it."—E. G. White *Letter 59, 1895*.

There were times, too, when individuals denied the truthfulness of that which was stated by the messenger of the Lord. Then she had to stand firmly, as indicated in the following "When I had to tell individuals that 'you did this thing,' etc., without one single human intimation that such was so, you may be assured that I had to set my face as steel before them."—E. G. White *Manuscript 12, 1893*.

The burden of soul which she carried was a heavy one. Observe this expression of feeling in an appeal written in 1903: “I have been afraid that I should not have the strength to write to you thus plainly, for to do it takes hold of every fiber of my being. It is indeed as if I were writing to my own son.”—E. G. White*Letter 180, 1903*.

Holy Spirit Aided in Delivering Messages

The question has at times been asked, How could Mrs. White remember all that was shown to her in a vision which might take her many months to write out? While she laid no claim to verbal inspiration, nor did her close associates claim it for her, yet she recognized her dependence upon the Holy Spirit for aid in calling to mind and presenting the messages. We turn again to the statement penned in 1860.

“After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them.”—*Spiritual Gifts 2:292, 293*.

Seven years later she alluded to the divine aid experienced in presenting her messages, as she wrote of the choice of words employed in her writings:

“Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.”—*The Review and Herald, October 8, 1867*.

Speaking of a divine restraint in revealing that which had been opened to her in vision, Mrs. White made this interesting statement, published in 1882:

“While visiting Healdsburg last winter, I was much in prayer, and burdened with anxiety and grief. But the Lord swept back the darkness at one time while I was in prayer, and a great light filled the room. An angel of God was by my side, and I seemed to be in Battle Creek. I was in your councils: I heard words uttered, I saw and heard things that, if God willed, I wish could be forever blotted from my memory. My soul was so wounded, I knew not what to do or what to say. *Some things I cannot mention. I was bidden to let no one know in regard to this, for much was yet to be developed*....

“Again, while in prayer, the Lord revealed Himself. I was once more in Battle Creek. I was in many houses. I heard your words around your tables, and was sick at heart, burdened, and disgusted. The *particulars I have no liberty now to relate*. I hope never to be called to mention them....

“While at the Southern California camp meeting, *the Lord partially removed the restriction, and I write what I do. I dare not say more now, lest I go beyond what the Spirit of the Lord has permitted me.”*—*Testimony for the Battle Creek Church, 49, 50*. (Italics mine.)

Impelled to Write and Speak

Usually, however, Mrs. White spoke or wrote readily of matters which had been shown to her, and in so doing she felt she was divinely aided in delivering the message. Thus, in writing to one man in 1900, she says: “I had not the least idea of writing as I have done, but the Lord has carried my mind on and on until you have the matter I send.”—E. G. White *Letter 53, 1900*.

A few years later she penned: “I am now sitting on my couch with my pen in hand, writing. Ideas come clear and distinct, and very forcibly. I thank the Lord with heart and soul and voice.”—E. G. White*Letter 52, 1906*. That she was sometimes impelled to speak is made very clear by the following, recorded in 1890:

“Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony.... I speak the words given me by a power higher than human power, and I cannot, if I would, recall one sentence.

“In the night season the Lord gives me instruction, in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls, constrains me, and I cannot hold my peace.”—E. G. White *Manuscript 22, 1890*.

Not always could the burden be laid aside even after the message was delivered. She speaks of this in 1895:

“When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I [am] again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest, or keep quiet.”—E. G. White *Letter 59, 1895*.

Views Revived When Needed

Another enlightening statement recorded late in Mrs. White’s experience, presents the basis of her positive statements:

“The question is asked, How does Sister White know in regard to the matters of which she speaks so

decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly."—*The Writing and Sending Out of the Testimonies to the Church, 24*. (1913, Pacific Press.)

It was often with a heavy heart that Mrs. White continued year after year to stand as God's messenger. It was not a pleasant task to be the agent by which messages of reproof, instruction, and correction were borne. She said in 1894:

"My life has been spared by the mercy of God to do a certain work. I have pledged that life to Him, but the work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it."—E. G. White *Letter 64, 1894*.

Painstakingly she endeavored in oral discourse and in writing to set before the people what had been shown to her. Earnestly she sought to set forth the divinely imparted thoughts and ideas in words which would correctly and adequately convey the thought in such a way that it could not be misunderstood. We see a bit of her soul anguish in this important work in another feeling statement penned in 1894:

"Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me."—E. G. White *Letter 67, 1894*.

Mrs. White did not choose her work. Often she wished for release. Although, during her seventy years of active service, she was not relieved of the responsibility of standing as a messenger, God sustained her in her work.

Chapter 4—Integrity of the Prophetic Message

The prophet occupies a position of unique importance, for he stands between God and man, bearing the messages of Heaven to his fellow men. He serves as a channel of communication, but he is not the originator of the message he bears. While there is a blending of his own capabilities with the divine guidance and aid in rightly presenting the messages, yet the messages he utters, as a mouthpiece of God, must not be warped by his personal views, nor must they be initiated or altered by surrounding influences. Indeed, at times the views presented and the messages given are contrary to his own views.

The apostle Peter declares, "Holy men of God spake as they were moved by the Holy Ghost."*2 Peter 1:21*. Only as those who received warning and instruction maintained confidence that the prophet bore a message from Heaven, and not his own message, could his work carry weight and accomplish its purpose.

Through the years of our history there have been those who urged that Ellen G. White spoke her own message and not, as she claimed, the message of God. It has been charged that she was influenced by those about her. There are also a few known instances where deliberate attempts were made to influence her in the messages which she bore. Was she or could she be influenced? These are questions of vital importance.

If the messages which Mrs. White bore had not their origin in divine revelations from God, but were inspired by strong personalities or influences about her, then the writings which she claimed set forth divine instruction are of no more than human origin, and they are not worthy of the place given them by Seventh-day Adventists.

Not a Modern Charge

The charge that the message which the prophet bore was of human, instead of heavenly, origin, is not new. Jeremiah, *chapter 43*, records an incident in which the prophet bore a solemn message to the people of God. As Jeremiah spoke words of warning, one of the rulers retaliated, "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us." *Jeremiah 43:2, 3*. The reason for such a claim is obvious; for if the prophetic word can be degraded to a common level it loses its weight and significance.

When Ellen Harmon first spoke for God in her youth, the cry went up, "Mesmerism! The visions have their origin in mesmerism." This she answered with a statement that she had been shown that mesmerism was of the devil, and she submitted to an attempt on the part of a noted mesmerist to give her a "vision" by mesmerism. The attempt failed. If the visions were given to her when she was alone, the critics asserted that she mesmerized herself. This bore her down in deep despair and led her to question her own experience. One morning as she perceived that a vision was being given her, she yielded to doubt and resisted it. Immediately she was stricken dumb. In the vision that followed she was shown that she should never doubt the power of God, and that her tongue would be loosed within twenty—four hours. Not until the next day was she able to speak. From that time on she dared not doubt. For the full account, see *Early Writings, 22 and 23*.

Attributed to Spiritism

Various reports persisted, however, as to the cause of the visions. In the early days, one, Doctor Brown, a Spiritualist physician of Parkville, Michigan, stated freely that, according to the reports coming to him concerning Mrs. White, she was experiencing a form of spiritualistic mediumship. He hoped he might have the opportunity of examining her while she was in vision, and declared that he could control the visions.

Sabbath, January 12, 1861, Elder and Mrs. White were at Parkville, and Mrs. White spoke. At the close of the service she was taken in vision. Responding to Elder White's invitation, Doctor Brown, who was called in, pressed forward to examine Mrs. White. As to the success of his attempts to control the vision, we will let an eyewitness report:

"Before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, 'Will the doctor report her condition?' He replied, 'She does not breathe,' and rapidly made his way to the door. Those at the door who knew of his boasting said, 'Go back, and do as you said you would; bring that woman out of the vision.' In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, 'Doctor, what is it?' He replied, *'God only knows; let me out of this house.'"*—J. N. Loughborough, *The Great Second Advent Movement*, p. 211.

As the years advanced, the charge shifted from Mrs. White's being influenced in the vision to her being influenced in the message which she bore. Some urged that the messages reflected the opinions and views of her associates—in earlier years, James White; then, strong men in the General Conference administration, and later, her secretaries or her son, W. C. White.

A Point Carefully Guarded

In the spring of 1858, soon after the vision of the great controversy between Christ and Satan was given to Mrs. White, she related it to the believers in Battle Creek on a Sabbath and a Sunday. As she spoke of the fall of Satan and the fall of man and the plan of salvation, it reminded J. N. Andrews of John Milton's*Paradise Lost*, and when he next had opportunity he asked Mrs. White whether she had ever read the book. She replied that she had not, and he said, "You will be interested in it." So the next time he came to the home he brought a copy and placed it in her hands. She was in the midst of her writing on the controversy story. She took the book to the kitchen and placed it on a high shelf out of reach and out of sight, determined that if there was anything in it which was in any way similar to what had been shown to her in vision, she would not read it until she had finished her writing. She did not wish anything to obscure her clear view or to open the way for anyone to say that she received her inspiration from others. It was not until she had written her first views of the controversy that she read with interest not only *Paradise Lost* but also accounts of the scenes of the Reformation by various historians.

The comprehensive health reform vision was given to Ellen White in June, 1863. As she related the view, some spoke of the relationship of what she had been shown to the teachings of certain hygienists of the time. Here is her account as written shortly afterward:

"As I introduced the subject of health to friends, and spoke against drugs and flesh meats, and in favor of water, pure air, and proper diet, the reply was often made, 'You speak very nearly the opinions taught in the *Laws of Life* and other publications, by Doctors Trall, Jackson, and others. Have you read that paper and those works?' My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians and not from the Lord."—*The Review and Herald, October 8, 1867*.

In the same year Ellen White again asserted, "My views were written independent of books or the opinions of others."—E. G. White Manuscript 27, 1867. Not until she had painstakingly written out that which had been revealed to her in great basic visions did she read the writings of others on these same subjects. Then she took delight in witnessing the harmony which existed between what had been revealed to her and what had been recorded by historians and scientists. Speaking of this in connection with the publication of her views on health, she said:

"After I had written my six articles for *How to Live*, I then searched the various works on hygiene, and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish *How to Live*, in which I largely extracted from the works referred to."—*The Review and Herald, October 8, 1867*.

Interesting reference is also made to this point by James White in reporting an interview with a Seventh-day Adventist physician who had just completed his medical training. He writes: "Our visit has been most agreeable. The harmony between what the Lord has revealed relative to this subject [health], and science, has been a theme of most interesting conversation, and mutual profit."—*Id.*, April 28, 1868. Dealing in a detailed way with the story of the Reformation in *The Great Controversy*, she at times quoted from historians' descriptions of scenes which harmonized with what had been presented to her in vision. She pointed out that this was done, not because she received her information from these sources, but because such sources either constituted a concise and accurate description, or showed the harmony between what had been revealed to

her and the writings of scholarly men in their respective specialized fields.

Impervious to Influences

As one man read what Mrs. White had written regarding a certain experience in our denominational work, he felt that she had been misinformed, and so wrote to her, pointing out that she had not received correct information on these points, and attempting to set her straight. A sentence from her reply is significant: "You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God."—E. G. White *Letter 16, 1893*.

Writing many years earlier to a sister who felt that the testimony borne by Mrs. White had been based upon reports she had carried, she said:

"What if you had said ever so much, would that affect the visions that God gives me? If so, then the visions are nothing. What you or anyone else has said is nothing at all. God has taken the matter in hand.... What you have said, Sister, influenced me not at all. My opinion has nothing to do with what God has shown me in vision."—E. G. White *Letter 1, 1851*.

Of course there were times in Ellen White's experience when reports which came to her indicated the need of certain counsel being given. Paul wrote counsel and instruction to the churches when reports coming to him indicated that it was needful. Such reports did not originate the message, but only called it forth.

On this topic an earnest worker of earlier years wrote to Mrs. White in 1892, telling her of his observations:

"There are so many who are ready to say that Sister White has been influenced to do or to say this or that, I often hesitate about writing you concerning things which I would like to write to you about, so that in case remarks of that sort are made, I can say with the utmost confidence that there had been no possible opportunity for you to be influenced, by me at any rate. It has been to me a source of more confidence and satisfaction than I can express to you, that I have often seen, in my acquaintance with you and your work, wrongs set right through the special leading of your mind by the Lord.

"I used often to make a test in my mind, saying nothing to anybody. I would say to myself, Now here is an evident wrong. Sister White knows nothing about it, or if she knows anything about it, the circumstances are such as would produce a personal prejudice in favor of the wrong rather than against it. If the Lord leads her to denounce and correct this evil, I shall know that she is being specially led. In not a single instance did the test fail, and so my confidence grew. I mention these facts very often to those whom I find doubting."—Letter from —— to Mrs. E. G. White, Sept. 9, 1892.

An Attempt That Failed

An experience related by A. G. Daniells is of interest in this connection. Early in his administration as president of the General Conference, a leader in one branch of the work was grieved because he did not secure from Elder Daniells all the support and cooperation which he felt he should have. Knowing that for years the messages of the Spirit of prophecy had strongly supported the work in which he was primarily interested, he endeavored deliberately to influence Mrs. White against Elder Daniells and in favor of the enterprises he had in mind. In so doing, he dictated a seventy-page letter to her, setting forth matters in the strongest possible light. He was one who had been in Mrs. White's home as a young man, one whom she regarded very highly, one to whom many messages of encouragement had been sent, and if any individual could have influenced her it would have been this man. In due time the letter was received by Mrs. White. We still have it in our files.

Word that such a letter had been written passed from the secretary who transcribed the letter to those who informed Elder Daniells, together with the main points which were embodied in it. Aroused at the seeming injustice, Elder Daniells sat down one evening, saying to himself, "I must give Mrs. White my side of the story." Painstakingly he wrote two pages, and was on the third when he caught himself.

"What am I doing?" he asked himself. "If Mrs. White is God's messenger I need not write a word to her. She knows the whole story in its correct setting. Why should I endeavor to inform her?" And tearing the sheets to bits, he threw them into the wastebasket. But still he wondered. What would be Mrs. White's attitude when they met a few months hence at the forthcoming General Conference in Oakland? Would the strong arguments and the misrepresentations of the seventy-page letter influence her? Or would she maintain an attitude indicating a true perception of the situation?

The time came for the General Conference. Reaching Oakland before the Conference opened, he, as president of the General Conference, went to the home where Mrs. White was staying, to greet her and welcome her to the Conference. Still in his mind was the question, what would her attitude be as they met?

As he entered the home where Mrs. White was staying, and walked down the long hallway, she heard his step and rose to greet him. Extending her hand, she grasped his in a cordial and firm handshake, and declared that the work was in a crisis. She made it clear that she understood well the whole situation. Then Elder Daniells knew that Mrs. White had not been influenced one whit by the long communication sent her by his critic a few months earlier. As she presented her messages at the Conference, it was clear to those close to her that the representations made to her had not caused her testimony to vary a hair's breadth.

We are reminded of the experience of two prophets, and of the endeavors made to influence them. Balaam

was forced to answer, even against his own will, “What the Lord saith, that will I speak.” *Numbers 24:13*. And Micaiah answered, when the messenger proposed that the four hundred prophets summoned by Ahab had foretold good and he was now to speak good to the king, “As the Lord liveth, even what my God saith, that will I speak.” *2 Chronicles 18:13*.

Mrs. White’s Only Admission

Mrs. White did at one time admit, however, that there were outside influences which had a bearing on her messages. Note this interesting statement: “There are those who say, ‘Someone manipulates her writings.’ I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things.”—E. G. White *Letter 52, 1906*. That some of her brethren attributed to mere human influence the counsel which she gave under impelling and divine guidance, was a source of distress to Mrs. White. One time she wrote, and we may well ponder the significance of these words:

“What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom. In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work?”—*Testimonies to Ministers and Gospel Workers, 466*.

Chapter 5—Response to the Messages Received

We have but to look about us to the broad, stable work being conducted by Seventh-day Adventists, and to a people united in doctrine and practice, to find evidence of the response to the messages which have come to the remnant church through the manifestation of the Spirit of prophecy. Through the years, as this people were led into advancing light, they accepted with gratitude the messages that God sent to instruct and guide the church. Some, of course, held back, but such were not typical of the body generally.

More dramatic, perhaps, has been the reaction of individuals to personal messages directed to them, presenting instruction, guidance, and reproof. At times these have been ignored or rejected. The apostle reminds us that “no chastening for the present seemeth to be joyous, but grievous.” But he assures us that “afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” *Hebrews 12:11*. We shall now present a few experiences illustrating various reactions of worker groups and individuals to the messages from the Lord.

The General Conference Responds

On the morning of April 2, 1901, the thirty-fourth General Conference session was opened at Battle Creek, Michigan. The president had rendered his report and surrendered his office, and Mrs. E. G. White stepped to the stand and began to speak. Nine years had passed since she had stood in the Battle Creek Tabernacle pulpit. She now addressed the audience with earnestness and power. Clearly she pointed out that the arrangements for the management of a broadening denominational work had sadly lagged behind its rapid expansion, and some men carrying responsibilities were unconsecrated and had marred the cause of God. The responsibilities carried in the past by the few should be distributed among many. She declared:

“According to the light that has been given me and just how it is to be accomplished I cannot say—greater strength must be brought into the managing force of the Conference.”—*The General Conference Bulletin, April 3, 1901*.

Before her address closed, she urged, “There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary.”—*Id.* Then the assurance followed, “If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed.”—*Id*. Immediately the chairman acknowledged the counsel to be from God. “These are certainly very plain words,” he said, “and it seems to me they come in very timely.... I, for one, want to accept the testimony that has been borne.”—*Id*. A. G. Daniells then asked for the floor and declared:

“We all feel that our only safety lies in obedience, in following our great Leader. We feel that we should begin at the very beginning of this work at this meeting, and just as nearly as we know how, build on His foundation....

“If we will throw away our preconceived opinions, and will step out boldly to follow the light that He gives us, whether we can see clear through to the end or not,—if we walk in the light we have, go just as far as we can today, God will give us further light; He will bring us out of bondage into glorious victory.”—*Id.*

In response to the guiding counsel given, such a reorganization as was called for was effected, and the responsibilities carried by a few were placed on the shoulders of many. The way was opened for rapid and sound advance in the work of the denomination. A few months after the Conference Mrs. White wrote assuringly:

“During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people.”—*The Review and Herald, November 26, 1901*.

For other outstanding accounts of the response of leading denominational men to light received during

crises, see A. G. Daniells' account, "Saved From Pantheistic Teaching" in *The Abiding Gift of Prophecy*, pages 330-342, and chapter 24 of *The Story of Our Health Message*, entitled "A Bold Venture by Faith."

Personal Testimony Heartily Received

To illustrate the hearty and appreciative reception given to personal testimonies, we might quote from hundreds of letters of acknowledgment found in the files of the office of the Ellen G. White Publications. We cite one case here, that of N. D. Faulkhead *Note.—The name is used by written permission of Mr. Faulkhead. of Australia. Holding a responsible position in our Echo Publishing House, Mr. Faulkhead had failed to sever his connection with certain secret societies of which he was a member. With the advance of time, he became more and more involved in the lodge work, and turned a deaf ear to the warnings of his associates. Then Mrs. White, in a personal interview, presented his case as revealed to her in vision, and in so doing gave convincing evidence that the message she was delivering was of divine origin. As she finished giving the message, he declared:

"I accept every word. All of it belongs to me. I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. Now I shall attend no more of their meetings, and shall close my business relations with them as fast as possible."—Related by Mrs. E. G. White in *Letter 46, 1892*.

A few days later, in a second interview, Mr. Faulkhead told Mrs. White:

"I wish you to know how I look upon this matter. I regard myself as greatly honored of the Lord. He has seen fit to mention me, and I am not discouraged but encouraged. I shall follow out the light given me of the Lord."—Related by Mrs. E. G. White in *Letter 21b, 1892*.

It took Mr. Faulkhead a few months to terminate his connection with the lodges which he managed, but with the final separation he wrote to Mrs. White expressing his appreciation for what God had done for him. His letter is typical of many in our files:

"It gives me much pleasure to tell you that my term of office as Master of the Masonic Lodge, expired last month. And I feel to thank God for it. How thankful I am to Him for sending me a warning that I was traveling on the wrong road. I do praise Him for His goodness and His love shown toward me, in calling me from among that people. I can see now very clearly that to continue with them would have been my downfall, as I must confess that my interest for the truth was growing cold. But thanks be to God, He did not let me go on with them without giving me warning through His servant. I cannot express my gratitude to Him for it"—Letter to Mrs. E. G. White, Sept. 18, 1893.

Hidden Dangers Revealed

Not always was it easy for individuals to see the dangers or wrongs pointed out in their experience by the testimonies. But prayerful meditation and self-examination in time revealed hidden traits and characteristics. One worker of years gone by, Willard A. Saxby, recounted his experience for the readers of the *Review*. In this case the testimony was given by Mrs. White to a third person to read to the man addressed. Here is his account:

"Several years ago, while attending the Ohio camp meeting as a conference laborer, I received a testimony from the servant of the Lord. It had been sent to one of our leading brethren, to be read to me. At the close of an evening meeting we retired to his tent. Elder A (for so I shall call him) said, 'You believe in the Testimonies?' I replied, 'Certainly I do.' We united in prayer, after which he slowly read the manuscript (it was in Sister White's own handwriting). The first five pages pertained to me personally; the next six were counsels more general in character, applying especially to anyone in charge of a city mission, etc.

"After Elder A had read a few paragraphs, he read a personal statement to which I objected, saying with emphasis, 'That is not so!' He stopped and said, 'Brother Saxby, you say it is so, and the Lord will help you to see that it is so.' 'But how can I say a thing is so when I know it is not so?' He repeated, slowly, substantially what he had said, and continued reading. After a page or more, I said again, concerning another statement, "That is not so." He repeated what he had said before, talked a while, and then resumed his reading.

"I objected four times in all; but it was on the first point that I was especially positive.

"At my request. Elder A lent me the testimony until the next day. I returned rather late to my room, and Mrs. Saxby was anxious to know why I was so late. When I told her my experience, she asked me to read the testimony. I said, 'No, it will take too much time tonight; but here is one paragraph I will read. I told Elder A it was not so.' It was a matter between my wife and me; and I shall never forget how, after I had read this paragraph, she rose up in bed and said, with all the earnestness of her being, pointing to me with her index finger, *'Willard, that is so!'*

"I began to reason very seriously, like this: My wife says it is so; and Elder A, because of his confidence in the Spirit of prophecy, says it is so; and, above all, the Lord through His servant says it is so: it must be so—three against one. As I sought the Lord by fasting and prayer, I soon saw things in the true light. The testimony was a photograph of my inner life, and I could see that it was.

"It is comparatively easy to believe a testimony in reproof of someone else; but to one's own self it is altogether a different proposition, at least I found it so."—*Review and Herald*, May 18, 1916.

We present another response to a straight personal testimony, wherein the man addressed accepted the message given him, "sentence by sentence."

"Your letter written the 20th of January, 1893, was received by me Tuesday evening, February 21. This communication by your hand to me I heartily accept as a testimony from the Lord. It reveals to me the sad condition I have been in since the Minneapolis meeting, and this reproof from the Lord is just and true.... Late in the evening I went to my room where all alone I read it three times over with much weeping, accepting it sentence by sentence, as I read. I bowed before the Lord in prayer, and confessed it all to Him....

"The next morning I went into the ministers' meeting, and made a more earnest and extended confession of my wrong before my brethren who knew of my course, and it brought great light and blessing into my soul. I am now a free man again, thank the Lord, having found pardon and peace. I will walk softly before the Lord, and will cherish His presence in my heart, that I may have power from Him.... I shall need counsel and instruction. If you have anything further that would give me more light, showing me more clearly my true condition, I shall be very glad to receive it."—Letter to Mrs. E. G. White, March 9, 1893.

"God Is Right—I Am Wrong"

At the General Conference of 1901 Mrs. White went into the pulpit and forcefully met dangerous teachings which had arisen in one local conference and threatened to involve our work in fanatical experiences. The leader of this movement was present when the issues were clearly set forth as they had been opened to Mrs. White before she left Australia. The day following her pointed address, in which she laid open all the dangers of the misleading teachings, the one who had led out in their presentation asked for the privilege of addressing the Conference. Permission was granted. His statement, which follows, indicates his hearty response to the message which cut directly across his work and views:

"I feel unworthy to stand before this large assembly of my brethren this morning. Very early in life I was taught to reverence and to love the Word of God; and when reading in it how God used to talk to His people, correcting their wrongs, and guiding them in all their ways, when a mere boy I used to say: 'Why don't we have a prophet? Why doesn't God talk to us now as He used to do?'

"When I found this people, I was more than glad to know that there was a prophet among them, and from the first I have been a firm believer in, and a warm advocate of, the Testimonies and the Spirit of prophecy. It has been suggested to me at times in the past that the test on this point of faith comes when the testimony comes directly to us.

"As nearly all of you know, in the testimony of yesterday morning the test came to me. But, brethren, I can thank God this morning that my faith in the Spirit of prophecy remains unshaken. God has spoken. He says I was wrong, and I answer, God is right, and I am wrong. Yea, let God be true, and every man a liar.

"I am very, very sorry that I have done that which would mar the cause of God, and lead anyone in the wrong way. I have asked God to forgive me, and I know that He has done it. As delegates and representatives of the cause of God in the earth, I now ask you to forgive me my sins, and I ask your prayers for strength and wisdom to walk aright in the future. It is my determination, by the help of God to join glad hands with you in the kingdom of God."—*The General Conference Bulletin, April 23, 1901*.

Some Messages Destroyed or Ignored

As Jehoiakim of old burned the recorded words of the prophet Jeremiah in the "fire on the hearth," so, at times, in defiance of the message, some have destroyed the E. G. White testimonies. Of this she wrote:

"Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to bum the written words of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger, and eventually bring certain ruin upon the offender."—*Testimonies for the Church 5:678*.

We have knowledge also of cases where the messages were not read by those to whom they were directed. In one such case the testimony remained in the unopened envelope for twenty-eight years. Here is the story. In the records of the earlier days of our history, we find occasional mention of the name of Brother S, who lived near Washington, New Hampshire.

He was a promising man who at times labored to build up the cause of God, but from time to time was misled by current offshoot teachings, and was periodically in and out of the church. Finally he drew apart from the body of believers and manifested a very bitter attitude.

There came a time when this man's danger was revealed to Mrs. White, and a personal testimony was written out and directed to him. Noting the return address, the recipient determined not to read what he conjectured was a testimony, and yet he did not destroy it. He took the letter home, dug down deep into an old trunk, placed it still unopened at the bottom, and left it there for twenty-eight years. During this time he continued the same bitter, combative attitude, especially toward the testimonies. We gain an insight into his attitude by E. W. Farnsworth's account that "he has had the most withering, blighting tongue of any man I ever heard. He could say the meanest things, in the meanest, most cutting way of any man I ever met."

Finally, in 1884, Mr. S began to read the E. G. White articles in the *Review and Herald*. These he enjoyed

and found helpful, and there commenced a gradual change in his feelings. The next summer Elder Farnsworth was sent to his old home church to hold a series of meetings. Mr. S attended the first service on Sabbath morning. The subject was "The Rise and Development of Our Work." As soon as the sermon was over he was on his feet and wished to speak. Elder Farnsworth, in writing of the experience to Mrs. White, says, "We all expected a perfect blast." But both the minister and the audience were very much surprised when Mr. S began, "I don't want you to be afraid of me, brethren, for I have not come to criticize you. I have quit that kind of business." We continue the account in Elder Farnsworth's words:

"He went back and reviewed the past, and told how he opposed 'church organization' and most everything else. He referred to his connection with the Messenger party, his sympathy with the 'Marion party,' and his general hatred of our work and people. Finally he said he had 'been comparing notes for a year or two.' He had seen those parties, one after another, go down till they were virtually all gone and those who sympathized have come to confusion:

'Facts,' said he, 'are stubborn things, but the facts are that those who have opposed this work have come to nought, while those who have been in sympathy with it have prospered,—have grown better, more devoted, and godlike. Those who have opposed it have only learned to fight and debate, they have lost all their religion.'

"At last he said, 'No honest man can help but see that God is with them and against us. I want to be in fellowship with this people in heart and in the church.'"—Letter from E. W. Farnsworth to E. G. White, July 15, 1885.

"The Visions Were Right"

During the week Mr. S began to get curious as to the content of the testimony he had received many years earlier and had placed, unopened, in the bottom of his trunk. With trembling hand he took the letter from the trunk, tore the envelope open, and eagerly read it. The next Sabbath, after Elder Farnsworth had finished speaking on the Spirit of prophecy, he was on his feet again and said, as we read in this same letter to Mrs. White:

"I received a testimony myself twenty-eight years ago. I took it home and locked it up in my trunk, and I never read it till last Thursday.

"He said he did not believe his testimony, although he did not know a word there was in it. He said he was afraid to read it for fear it would make him mad, but, said he, 'I was mad all the time nearly.' But finally he said, 'Brethren, every word of the testimony for me is true, and I accept it, and I have come to that place where I firmly believe they are all of God, and if I had heeded the one God sent to me, as well as the rest, it would have changed the whole course of my life, and I should have been a very different man.

"Any man that is honest must say that they lead a man toward God and the Bible always. If he is honest he will say that; if he won't say that he is not honest.

"If I had heeded them it would have saved me a world of trouble. The testimonies said there was to be no more definite time preached after the '44 movement, but I thought that I knew as much as an old woman's visions, as I used to term it. May God forgive me! But to my sorrow, I found the visions were right, and the man who thought he knew it all was all wrong, for I preached the time in 1854, and spent all I had, when if I had heeded them I should have saved myself all that and much more. The Testimonies are right and I am wrong.'"—*Ibid.*

Then the aging man said in conclusion. "Brethren, I am too old to undo what I have done, I am too feeble to get out to our large meetings, but I want you to tell our people everywhere that another rebel has surrendered"—*Ibid*.

For twenty-eight years the counsels and cautions which would have saved Brother S from a bitter course in life were in his home, unopened and unread. How much our experience may be like his. Although we are not named individually, yet in the Spirit of prophecy books there are invaluable counsels, instruction, and information presented there for our personal benefit; yet the books may remain on the shelf unopened, the messages unread, and the counsels unheeded. If so, are we any less responsible than was old Brother S?

Chapter 6—Additional Testimony of Eyewitnesses to the Visions

(Assembled largely by J. N. Loughborough in The Great Second Advent Movement, pp. 204-210.)

J. N. Loughborough

"I will state some facts relative to the visions. The first time I saw Mrs. E. G. White (formerly Miss Harmon) was in October, 1852. On that day I saw her in a vision that lasted over one hour. Since that time I have had the privilege of seeing her in vision about fifty times. I have been present when physicians have examined her while in this state, and I esteem it a pleasure to bear testimony to what I have seen and know. I trust a narration of the facts in the case may not be carelessly cast aside for the random suppositions of those who have never seen her in this condition."

In passing into vision she gives three enrapturing shouts of "Glory!" which echo and re-echo, the second, and especially the third, fainter, but more thrilling than the first, the voice resembling that of one quite a distance from you, and just going out of hearing. For about four or five seconds she seems to drop down like a

person in a swoon, or one having lost his strength; she then seems to be instantly filled with superhuman strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for anyone to move it. Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object. She does not breathe, yet her pulse beats regularly. Her countenance is pleasant, and the color of her face as florid as in her natural state.

Her condition as to breathing, loss of strength, and being made strong as the angel of God touches her, all agree perfectly with the description given by the prophet Daniel of his own experience in vision when he says: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me."

M. G. Kellogg, M.D.

As to Mrs. White's condition while in vision a few statements from eyewitnesses may be in place. The first is from M. G. Kellogg, M.D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in Tyrone, Livingston County. He says:

"Sister White was in vision about twenty minutes or half an hour. As she went into vision every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in prayer and social meeting Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that He would bless the meeting with His presence, and that He would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! G-l-o-r-y! g-l-o-r-y!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, *'She doesn't breathe!'*

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. The coming out of the vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M.D., Battle Creek, Mich., Dec. 28, 1890."

F. C. Castle

We give the following statement from an individual who witnessed a medical examination of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says:

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

D. H. Lamson

The following testimonials relate to an examination made while Mrs. White was in vision, in a meeting held in the home of Elder James White, on Monroe Street, Rochester, N.Y., June 26, 1854:

"I was then seventeen years old. It seems to me I can almost hear those thrilling shouts of 'G-1-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking gently, and was supported in the arms of an attendant. Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A looking-glass was brought, and one of them held it over her mouth while she talked; but very soon they gave this up, and said, 'She doesn't breathe.' Then they closely examined her sides, as she spoke, to find some evidence of deep breathing, but they did not find it. As they closed this part of the examination, she arose to her feet, still in vision, holding a Bible high up, turning from passage to passage, quoting correctly, although the eyes were looking upward and away from the book.

"She had a view of the seven last plagues. Then she saw the triumph of the saints, and her shouts of

triumph I can seem to hear even now. To these facts I freely testify." Signed, "Elder D. H. Lamson, Hillsdale, Mich., Feb. 8, 1893."

Mrs. Drusilla Lamson

Another testimonial is given respecting the same medical examination from Mrs. Drusilla Lamson, widow of Elder Lamson's cousin, and matron of Clifton Springs, N.Y., Sanitarium. Speaking of the meeting of June 26, 1854, she says:

"I remember the meeting when the trial was made, namely, to test what Brother White had frequently said, that Sister White did not breathe while in vision, but I cannot recall the name of the doctor who was present.... It must have been Doctor Fleming, as he was the doctor called sometimes for counsel. He is, however, now dead. I can say this much, that *the test was made,* and *no sign of breath* was visible on the looking-glass." Signed, "Drusilla Lamson, Clifton Springs, N.Y., March 9, 1893."

David Seeley

"This is to certify that I have read the above testimonials of David Lamson and Mrs. Drusilla Lamson, concerning the physician's statement when examining Mrs. E. G. White while she was in vision, June 26, 1854. I was present at that meeting, and witnessed the examination. I agree with what is stated by Brother and Sister Lamson, and would say further that it *was* Doctor Fleming and another younger physician who made the examination. After Mrs. White rose to her feet, as they have stated, quoting the texts of Scripture, Doctor Fleming called for a lighted candle. He held this candle as near her lips as possible without burning, and in direct line with her breath in case she breathed. There was not the slightest flicker of the blaze. The doctor then said, with emphasis, *'That settles it forever, there is no breath in her body.'"* Signed, "David Seeley, Fayette, Iowa, Aug. 29, 1897."

Mr. and Mrs. A. F. Fowler

The following statements relate to an examination made while Mrs. White was in vision in Waldron's Hall, Hillsdale, Mich., in the month of February, 1857. Doctor Lord, a physician of Hillsdale of fifty years' practice, made a most careful examination, concerning which I present the following testimonials:

"We were present when (in February, 1857) Sister E. G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, 'Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition.'" Signed, "A. F. Fowler, Mrs. A. F. Fowler, Hillsdale, Mich., Jan. 1, 1891."

C. S. Glover

Here is given another statement concerning the same vision:

"I was present when Sister White had the above-named vision in Waldron's Hall, Hillsdale.In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said, 'There is something supernatural about that.'" Signed, "C. S. Glover, Battle Creek, Mich., Jan. 19, 1891."

Mr. and Mrs. Carpenter

Here is a third statement on the same case:

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision, and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, "W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

D. T. Bourdeau

Your attention is next called to a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence County, N.Y.:

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions." Signed, "D. T. Bourdeau, Battle Creek, Mich., Feb. 4, 1891."—*The Great Second Advent Movement*, by J. N. Loughborough, pp. 204-210.

James White Statements—1868

After the description of Mrs. White's experience in vision, given on page 6, Elder White continues:

"She has been taken off in vision most frequently when bowed in prayer. Several times, while earnestly addressing the congregation, unexpectedly to herself and to all around her, she has been instantly prostrated in vision. This was the case June 12, 1868, in the presence of not less than two hundred Sabbath-keepers, in the house of worship, in Battle Creek, Mich. On receiving baptism at my hands, at an early period of her experience, as I raised her up out of the water, immediately she was in vision. Several times, when prostrated by sickness, she has been relieved in answer to the prayer of faith, and taken off in vision. At such times her restoration to usual health has been wonderful. At another time, when walking with friends, in conversation upon the glories of the kingdom of God, as she was passing through the gate before her father's house, the Spirit of God came upon her, and she was instantly taken off in vision. And what may be important to those who think the visions the result of mesmerism, she has a number of times been taken off in vision, when in prayer alone in the grove or in the closet.

"It may be well to speak as to the effect of the visions upon her constitution and strength. When she had her first vision, she was an emaciated invalid, given up by her friends and physicians to die of consumption. She then weighed but eighty pounds. Her nervous condition was such that she could not write, and was dependent on one sitting near her at the table to even pour her drink from the cup to the saucer. And notwithstanding her anxieties and mental agonies, in consequence of her duty to bring her views before the public, her labors in public speaking, and in church matters generally, her wearisome travels, and home labors and cares, her health and physical and mental strength have improved from the day she had her first vision."—James White, *Life Incidents, in Connection With the Great Advent Movement*, pp. 272, 273.

George I. Butler—1874.

"All we ask is that people shall be reasonable. We are prepared to support by hundreds of living truthful witnesses all that we shall claim, so far as facts are concerned, of the manifestation itself, for this thing has not been done in a corner. For nearly thirty years past these visions have been given with greater or less frequency, and have been witnessed by many, oftentimes by unbelievers as well as those believing them. They generally, but not always, occur in the midst of earnest seasons of religious interest while the Spirit of God is specially present, if those can tell who are in attendance. The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. There is no ghastly look or any resemblance of fainting. The brightest light may be suddenly brought near her eyes, or feints made as if to thrust something into the eye, and there is never the slightest wink or change of expression on that account; and it is sometimes hours and even days after she comes out of this condition before she recovers her natural sight. She says it seems to her that she comes back into a dark world, yet her eyesight is in nowise injured by her visions.

"While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose. It has been proved many times by tightly holding the nostrils and mouth with the hand, and by putting a looking glass before them so close that any escape of the moisture of the breath would be detected. In this condition she often speaks words and short sentences, yet not the slightest breath escapes. When she goes into this condition, there is no appearance of swooning or faintness, her face retains its natural color, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her face is lighted up with radiance as though the glory of heaven rested upon her. She is utterly unconscious of everything going on around her while she is in vision, having no knowledge whatever of what is said and done in her presence. A person may pinch her flesh, and do things which would cause great and sudden pain in her ordinary condition, and she will not notice it by the slightest tremor.

"There are none of the disgusting grimaces or contortions which usually attend spiritualist mediums, but calm, dignified, and impressive, her very appearance strikes the beholder with reverence and solemnity. There is nothing fanatical in her appearance. When she comes out of this condition she speaks and writes from time to time what she has seen while in vision; and the supernatural character of these visions is seen even more clearly in what she thus reveals than in her appearance and condition while in vision, for many things have thus been related which it was impossible for her to know in any other way.

"Peculiar circumstances in the lives of individuals, whom she never before had seen in the flesh, and secrets hidden from the nearest acquaintances, have been made known by her when she had no personal knowledge of the parties other than by vision. Often has she been in an audience where she was wholly unacquainted with the individuals composing it, when she would get up and point out person after person whom she never had seen before, in the flesh, and tell them what they had done, and reprove their sins. I might mention many other items of like nature, but space forbids. These things can be proved by any amount of testimony, and we confidently affirm that they are of such a character that they could not be accomplished by deception."—*Review and Herald*, June 9, 1874.

Chapter 7—In Establishment of Confidence

On several occasions, while in vision, Mrs. White held a Bible on her outstretched hand and twice she held Bibles open for quite long periods of time.

One experience often referred to, carries us back to the early part of the year 1845, and had to do with the large Harmon family Bible *Weight, 18½ Pounds; Length, 18 Inches; Width, 11 Inches; Depth, 4 Inches. weighing 18½ pounds. One morning at her own home in Portland, Maine, while in vision, Ellen Harmon stepped over to a bureau upon which rested the large volume, picked it up, placed it on her left hand, and then, extending it at arm's length, held the closed book with ease for half an hour. During the vision, in short exclamations, she referred to the value of the Word of God. Under ordinary circumstances she was unable to pick up this book, for she was in frail health and at that time weighed only eighty pounds. She was in no way fatigued by the experience.

At a little later time, in 1846, while attending a Sabbath afternoon meeting at the Thayer home in Randolph near Boston, Massachusetts, Mrs. White, in vision, held a "heavy, large quarto family Bible." Otis Nichols, an eyewitness, gives an account of what took place. With the Bible "open on one hand, and lifted up as high as she could reach, and with her eyes steadily looking upward," Mrs. White "declared in solemn manner, 'The inspired testimony from God,' or words of the same import. And then she continued, for a long time while the Bible was extended in one hand, and her eyes looking upward and not on the Bible, to turn over the leaves with her other hand and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were looking upward."—Quoted in *Spiritual Gifts 2:78, 79*, (1860). There were also other occasions when Bibles were held by Mrs. White while she was in vision.

Such phenomenal exhibitions in connection with the early visions had a definite place in establishing the confidence of the believers in their divine origin before there was opportunity for the development of fruit by which the claims of the Lord's messenger might be judged.

Brochure II — Prophetic Guidance in Early Days

Chapter 1—The True Prophetic Gift Appears

The Spirit of prophecy, as manifest in the life and work of Ellen G. Harmon White, profoundly influenced the early development of the Seventh-day Adventist movement. This was notably true of that decade from 1844 to 1855, during which the essentials of doctrine and practice had their establishment. Assuming and receiving its rightful place in guarding, correcting, and leading the developing movement, the instruction through this gift was never a substitute for Bible study. Though its presence was foretold in Scripture, its appearance was unlooked for, as the pioneers of the message were not at the outset prepared to evaluate fully their own position or to discern the vast work which was before them.

Aware of God's purpose to establish direct communication with the remnant church, the great adversary so timed the manifestation of spurious spiritual gifts as slightly to precede the appearance of the genuine, thus leading the advent believers and the Christian world generally to take attitudes opposing the acceptance of the true manifestation. The following examples are illustrative:

Strategy of False Prophetic Movements

1. Largely paralleling the early advent movement in time was the Mormon development, headed by their "prophet," Joseph Smith (1805-1844), who asserted that he received direct communication from God. Smith claimed to have received many "visions" between 1820 and 1844. Some of the "revelations" led to such abhorrent practices as baptism for the dead and plurality of wives. Joseph Smith's career ended in his murder by a mob in 1844 while he was awaiting trial.

2. Another less-known group, likewise claiming divine illumination, were the Shakers, who reached their high point of influence in America in 1830, but continued strongly during the next few decades. Following their self-styled prophet, Ann Lee, who claimed to be no less than Christ Himself incarnate in woman's flesh, the Shakers were characterized by a communal form of life, celibacy, spiritism, and belief in the dual personality of God. Naturally this group was not in good favor.

3. Even within the advent movement of the nineteenth century, although in general characterized by freedom from excitement and fanaticism, there were a few instances of manifestations of a spurious nature, both in the Old World and in the New. Edward Irving (1792-1834), prominent in the advent ministry in Great Britain, about the year 1830 permitted the supposed gift of tongues to be exercised in his church. As a result, Irving was deprived of his pulpit, but he continued with the fanatical group. The influence of his experience, however, led to distinct reproach of the advent cause in Great Britain.

4. The outbreaks in America, involving Starkweather and Gorgas, were of little importance so far as influence on the movement was concerned, as they were both immediately repudiated. But they caused Adventists in general to brace themselves against any and all "spiritual" manifestations. Note the following

extreme action taken at the Boston Advent Conference on May 29, 1843: “We have no confidence whatever in any visions, dreams, or private revelations.”—*Second Advent of Christ*, June 21, 1843 (Cleveland; edited by Charles Fitch).

5. In September, 1844, there appeared in the advent quarterly, *The Advent Shield*, an article entitled “The Reformation of Luther—Its Similarity to the Present Times,” written by Sylvester Bliss, one of the leaders in the cause. Stress was placed on the detrimental effects of the fanatical outbreaks, in Luther’s day, of the “prophets” of Zwickau, who claimed direct revelations from Deity, but whose teachings led to lamentable disorders. In summarizing his comparison of the advent movement to the Reformation, Bliss, enumerating the dangers from without and within, spoke of some “internal enemies, endeavoring to eat out its very vitals, and to wreck the ship of Zion on the rocks and quicksands of fanaticism, by leading those who favor it into unseemly excesses, and the extravagancies of mysticism,” and warned “against the reveries of enthusiastical hallucinations.”—*Page 162.*

Fanaticism, however, was not rife in the great advent movement, and, lest the reader reach misleading conclusions on this point from the foregoing allusions, we here present the testimony of one who not only passed through the disappointment, but who also witnessed, through vision, the outstanding religious movements down through the span of time: “Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844”—E. G. White, *The Great Controversy, 401*. Nevertheless, the manifestations of spurious “gifts,” with the resulting warnings sounded by the leaders, did prepare the large body of Adventists, and the Christian world generally, to doubt and repudiate the genuine gift when it should appear. This was a master stroke on the part of the enemy.

Ellen Harmon’s First Vision — 1844

Two months after the disappointment, at a time when the majority of Adventists had abandoned all confidence in the verity of the seventh-month movement, and were either postponing the close of the 2300 days to some future time or were repudiating their entire advent experience, and at a time when people generally were much prejudiced against any known as Adventists, God prophetically communicated a message designed to sustain confidence in His leadership and in the integrity of the experience through which they had just passed. The one chosen as God’s mouthpiece was an earnest Adventist maiden who resided with her parents in Portland, Maine. The first vision was given during the morning worship hour at the home of Mrs. Haines in nearby South Portland.

The exact date of the vision is not given, but the month of December, 1844, is attested to by early documents. “The Lord showed me the travail of the advent band and midnight cry in December.”—E. G. White *Letter, July 13, 1847*, Record Book I, p. 1. (See also *Second Advent Review Extra*, July 21, 1851, p. 1, col. 2.) The significance of this symbolic revelation cannot be overestimated. (For the initial printing of the vision, see *The Day-Star, January 24, 1846*. See also *Early Writings, 13-17*; *Testimonies for the Church 1:58-61*.) Note the following points:

(1) *Time of vision:* Two months after the disappointment (December, 1844).

(2) *Subject presented:* Experience of the “advent people in the world.”

(3) *Time covered:* From October 22, 1844, to the New Jerusalem.

(4) *Depiction:* Adventists “traveling to the city” by a narrow path “high above the world.”

(5) *Relation to seventh-month movement:* “Midnight cry,” “a bright light set up behind them at the beginning of the path.”

(6) *Enduring significance of advent experience:* “Light shone all along the path” “so that they might not stumble.”

(7) *Assurance given:* Safe entry into the city of God assured those who “kept their eyes fixed on Jesus,” who was just before them, “leading them to the city.”

(8) *Extension of time beyond expectation:* “Some grew weary and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them.”

(9) *Results of rejection of the seventh-month experience:* “Others rashly denied the light behind them [midnight cry] and said that it was not God that had led them.” “The light” “went out;” “they stumbled” and “fell off the path.”

(10) *Carried to time of second advent:* “Soon “heard voice of God... which gave... the day and hour of Jesus’ coming.”

(11) *Events connected with second advent:* The “144,000” “sealed;” “wicked were enraged;” “small black cloud” “appeared.” Jesus appears with “ten thousand angels;” resurrection of the righteous dead; living saints clothed in immortality join the ascending resurrected dead.

(12) *Ascension:* “Seven days ascending to the sea of glass.”

(13) *Rewards given:* “Jesus brought the crowns,” “gave us harps of gold and palms of victory;” saints given possession of the New Jerusalem.

While this revelation did not answer the question as to why the Adventists had been disappointed on October 22, 1844—for this had to be discovered through Bible study—this first revelation indicated beyond all

question that the seventh-month movement was of divine origin, and that God's blessing would rest upon those who maintained confidence in it, while those who abandoned their confidence would do so at the peril of their salvation. It brought assurance that Christ was leading them, and that after some delay they would meet their Lord for whom they waited. It established the order of future events, and held out a reward to those who rested their confidence in the movement and continued to follow Christ's leadings. Within a few days this first vision was related to the advent believers who resided in Portland, Maine. In the second vision, which occurred about a week after the first, instruction was given as to delivering the messages. (*Second Advent Review Extra, July 21, 1851, p. 1; Early Writings, 20*.) As opportunity was afforded, Miss Harmon traveled to other points, meeting with the believers, recounting these and subsequent visions.

Although Ellen Harmon many times told interested audiences of her first vision and described the scenes presented to her, it was not put into print for many months. Here in tabulated form is the record of its publication:

The Vision Published

(1) On December 20, 1845, approximately a year after the vision, it was related in a personal letter addressed to Enoch Jacobs of Cincinnati, Ohio, editor of an early adventist journal, *The Day-Star.* Although Ellen Harmon stated that the letter was not written for publication, Jacobs printed it in *the issue of January 24, 1846*.

(2) This, and a second communication (*The Day-Star, March 14, 1846*), were republished on April 6, 1846, in broadside form for general distribution, the expense of 250 copies being met by James White and H. S. Gurney.

(3) The next published appearance of the first vision was in "*A Word to the Little Flock*," published May 30, 1847, by James White.

(4) It was then republished by Eli Curtis in *Girdle of Truth Extra*, January 20, 1848.

(5) Next it appeared in Second Advent Review Extra, July 21, 1851.

(6) Finally, in the late summer of 1851, it was placed in permanent form in Mrs. White's first book, *"A Sketch of the Christian Experience and Views of Ellen G. White"*. (*Early Writings, 11, 12*.)

No complete record was preserved of all the visions given Ellen Harmon in the weeks and months succeeding the first revelation. The more important ones were brought together in "*Experience and Views*," and are now to be found in *Early Writings, 11-78*. Contemporary documents indicate that the revelations of those early days were frequent, and were given to encourage, instruct, guide, and protect the loyal remnant in this critical formative period of the first decade.

Visions of William Foy and Hazen Foss

The record of this period would be incomplete should we not mention the visions of William Foy and Hazen Foss.

William E. Foy, a member of the "Freewill Baptist Church," who was preparing for the ministry, was given two visions in Boston in 1842—one on January 18 and the other on February 4. In the first of these revelations, Foy viewed the glorious reward of the faithful and the punishment of sinners. Not being instructed to relate to others what was shown him, he told no one of his visions; but he had no peace of mind. In the second revelation he witnessed the multitudes of earth arraigned before Heaven's bar of judgment; a "mighty angel" with silver trumpet in hand about to descend to earth by "three steps;" the books of record in heaven; the coming of Christ and the reward of the faithful. He was bidden, "Thou must reveal those things which thou hast seen, and also warn thy fellow creatures to flee from the wrath to come."—"*The Christian Experience of Wm. E. Foy, Together With the Two Visions He Received" (1845).*

Two days after this revelation he was requested by the pastor of the Bloomfield Street church in Boston to relate the visions. Although he was a fluent speaker, he reluctantly complied, fearing that the general prejudice against visions, and the fact that he was a mulatto, would make his work difficult. The "large congregation assembled" was spellbound, and with this initial encouragement, Foy traveled three months, delivering his message to "crowded houses." Then to secure means to support his family, he left public work for a time, but, finding "no rest day nor night," he took it up again. Ellen Harmon, when but a girl, heard him speak at Beethoven Hall in Portland, Maine. (*Interview of D. E. Robinson with Mrs. E. G. White, 1912 [1906]* White Publications, D. F. 231.)

Near the time of the expectation in 1844, according to J. N. Loughborough, Foy was given a third vision in which were presented three platforms, which he could not understand in the light of his belief in the imminent coming of Christ, and he ceased public work. ("*Great Second Advent Movement*," pp. 146, 147.)

It so happened that a short time after this, Foy was present at a meeting in which Ellen Harmon related her first visions. She did not know that he was present until he interrupted with a shout, and exclaimed that it was just what he had seen. (D. F. 231.) Foy did not live long after this.

Hazen Foss

Near the time of the expected advent in the fall of 1844, there was also given to Hazen Foss, a young

Adventist of talent, a revelation of the experience of the advent people. Shortly after the passing of the time, he was bidden to relate the vision to others, but this he was disinclined to do. He was warned of God as to the consequences of failing to relate to others what had been revealed to him, and was told that if he refused, the light would be given to someone else. But he felt very keenly the disappointment of 1844, and "said that he had been deceived." After a severe mental conflict, he "decided he would not relate the visions." Then, "very strange feelings came to him, and a voice said, 'You have grieved away the Spirit of the Lord.'"—E. G. White *Letter 37, 1890*.

"Horrified at his stubbornness and rebellion," he "told the Lord that he would relate the vision," but when he attempted to do so before a company of believers, he could not call it to mind. In vain were his attempts to call up the scenes as they had been shown to him; and then in deep despair he exclaimed, "It is gone from me; I can say nothing, and the Spirit of the Lord has left me." Eyewitnesses described it as "the most terrible meeting they were ever in."—*Ibid.*

Early in 1845, Foss overheard Ellen Harmon relate her first vision to the company of believers at Poland, Maine. He recognized her account as a description of what was shown to him. Upon meeting her the next morning, he recounted his experience, of which she had not before known, and encouraged her to faithfully perform her work, stating: "I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive."—*Ibid*. On comparing dates, they discovered that it was not until after he had been told that the visions were taken from him, that Ellen Harmon was given her first revelation. Although Hazen Foss lived till 1893, he never again manifested interest in matters religious.

Chapter 2—Early Attitudes Toward The Gift

A few months after the passing of the time of the expected advent in 1844, we find an unassuming girl of seventeen years, in the vicinity of Portland, Maine, relating to groups of Adventists here and there prophetic views of the experiences of the advent band, the journey before them, and the final rewards of the faithful. How were Ellen Harmon's claims to divine enlightenment received? How did the people respond? We turn to the records of the time for the answer "I told the view to our little band in Portland, who then fully believed it to be of God."—Ellen White, *Second Advent Review and Sabbath Herald Extra, July 21, 1851* (Reprinted in *Early Writings, 20*.)

James White gives the number in Portland who accepted the vision as "about sixty." (A Word to the Little Flock, 1847, 22.) Thus we find the fellow believers of Ellen Harmon's acquaintance receiving the revelations as from God. "I shall never doubt again," exclaimed Elder John Pearson when he saw Ellen Harmon in vision. At first he could not believe the visions as they were related in Portland. (*Life Sketches of Ellen G. White, 71*) But the reaction from workers of her acquaintance in the advent cause was not at all uniform. Some readily accepted, others questioned, and still others rejected and opposed. One worker, early in 1847, wrote thus to James White concerning his reaction:

"I cannot endorse Sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter.... I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested.... I do not by any means think her visions are like some from the devil."—A Word to the Little Flock, 22.

Joseph Bates Is Persuaded

Joseph Bates, in April, 1847, related his transition from doubt to faith in the revelations:

"It is now about two years since I first saw the author [Ellen Harmon] and heard her relate the substance of her visions as she has since publishes them in Portland (April 6, 1846). Although I could see nothing in them that militated against the Word yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body.

"I therefore sought opportunities in presence of others when her mind seemed free from excitement (out of meeting), to question and cross-question her, and her friends which accompanied her, especially her elder sister, to get if possible at the truth. During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Maine, and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception, or mesmeric influence.

"And I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen His 'scattered,' 'torn' and 'pealed people.'"—"*Remarks," in broadside, "A Vision," Vol. 1, No. 1, April 7, 1847. (Reprinted in A Word to the Little Flock, 21.)*

James White's Position Stated

James White from the first accepted the visions as from God, and in his initial published declaration, pointed out their relationship to the Scriptures:

"Dreams and visions are among the signs that precede the great and notable day of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come when the children of God may expect dreams and visions from the Lord.

"I know that this is a very unpopular position to hold on this subject, even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men. I am well aware of the prejudice in many minds on this subject; but as it has been caused principally by the preaching of popular Adventists, and the lack of a correct view of this subject; I have humbly hoped to cut it away, with the 'sword of the Spirit,' from some minds, at least....

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His word, in these last days, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."—A Word to the Little Flock, p. 13, May 30, 1847.

Nominal Adventists Go On Record

At the memorable Albany Conference (April 29-May 1, 1845), the first general meeting of nominal Adventists after the disappointment, formal action was taken, placing the body on record as warning against those who claim "special illumination," those who teach "Jewish fables," and those who establish "new tests." (*Advent Herald, May 14,1845*) Thus the general body of Adventists turned, by formal action, from both the visions and the Sabbath, and thus closed the door against an advance step in proclaiming the third angel's message, which would have quickly finished the work. Now, instead of a company of ministers and believers fifty thousand strong going forth with the message of the third angel, the work must pass to the hands of a small, scattered group, who became the noble pioneers of the remnant church of *Revelation 12:17*. A new beginning, as it were, must be made, and this with the handicap of prejudice created by the 1844 disappointment and by the opposition of the nominal Adventists. Of this Ellen White testified:

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."—E. G. White *Manuscript 4, 1883*, in "Testimony of Jesus," pp. 99. 100.

Meeting Encroachments of Fanaticism

In every reformatory movement, states Ellen White, Satan has attempted "to deceive and destroy the people by palming off upon them a counterfeit in place of the true work." (*The Great Controversy, 186*.) This was true in the formative period following the disappointment, even as it was in the first century of the Christian church and the Reformation of the sixteenth century. There arose misleading elements, which, if left unchecked, would have wrought disaster. Throughout this critical period, the Spirit of prophecy stood as an undeviating bulwark against all encroachments of fanaticism.

In several regions, within a few months after the passing of the time in 1844, fanaticism in various forms broke out among certain of the disappointed Adventists. In fact, one of the leading features of Ellen Harmon's work in 1845-1846 was that of dealing with these discordant elements. She was instructed regarding their erroneous teachings, and commissioned to save, if possible, those who were deceived.

Divine Protection Promised

The task of meeting fanaticism is not a work ordinarily undertaken by a maiden of seventeen or eighteen; yet Ellen Harmon was directed by divine instruction to do this very task. Vividly, in a reminiscent statement, she has pictured this experience:

"I was shown that God had a work for me to do amid dangers and perils, but I must not shrink. I must go to the very places where fanaticism had done the most evil, and bear my messages of reproof to some of those who were influencing others; while I should give comfort and encouragement to those who were timid and conscientious, but deceived by those they thought were more righteous than they. I saw that we would be in danger of imprisonment and abuse. Although I should have no sympathy with the deceived, fanatical ones, no difference would be made; for anyone bearing the name of Adventist would have no consideration shown them.

"I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I pleaded with God to spare me from this—to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse; for He would restrain those who would do me harm....

"I waited no longer, but went trusting in God. I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me; others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world, that we must be

so straight and so plain and so full of glory, as they called their shouting and hallooing, that the world would hate and persecute us."—E. G. White *Letter 2, 1874*. (Aug. 24, 1874.)

Outstanding Cases of Fanaticism

Varied were the issues of that period. From a number of sources we construct a composite picture of what Ellen Harmon was called upon to meet among those who harassed both Sabbatarian and nominal Adventists:

1. *"Sanctification" "Above Possibility of Sin."* (*Life Sketches of Ellen G. White, 83*) "Doctrine of spiritual free love was advocated" (E. G. White in *Southern Watchman, April 5, 1904*); leading to practice of "the worst sins under the garb of sanctification." (*Life Sketches of Ellen G. White, 83*.)

2. *"Resurrection of Righteous Dead"* alleged to have "already taken place."—E. G. White in *The General Conference Bulletin, April 23, 1901*. At Orrington and Garland, Maine, some "were in error and delusion in believing that the dead had been raised" and were repeatedly "baptized in the faith of the resurrection of the dead." (E. G. White *Letter 2, 1874*.)

3. *Bodily Demonstrations.*—"Men would say, I have the Holy Spirit of God, and they would come into meeting and roll just like a hoop."—E. G. White *Manuscript 97, 1909*. "There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations."—E. G. White, *The General Conference Bulletin, April 23, 1901*.

4. *No-Work Doctrine.*—"Some in Paris, Maine, ... believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor."—*Life Sketches of Ellen G. White, 86*.

5. *False Humility.*—"Some ... professed great humility, and advocated creeping on the floor like children."—*Life Sketches of Ellen G. White, 85*. "I ever bore the testimony God gave me that He did not require this groveling exercise of His children."—E. G. White *Letter 2, 1874*.

6. *Following "Every Impression."*—Laying "aside reason and judgment" (*Spiritual Gifts 2:45*), maintaining that "all their impressions and notions were the mind of God." (E. G. White in *The Review and Herald, November 20, 1883*.)

7. *Frequent Time Setting.*—"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ."—*Testimonies for the Church 1:72*. The effect of these excesses, in which a few indulged, was disastrous to the advent cause. Mrs. White thus describes it:

"A fearful stain was brought upon the cause of God which would cleave to the name of Adventist like the leprosy. Satan triumphed, for this reproach would cause many precious souls to fear to have any connection with Adventists. All that had been done wrong would be exaggerated, and would lose nothing by passing from one to the other. The cause of God was bleeding. Jesus was crucified afresh and put to open shame by His professed followers."—E. G. White *Letter 2, 1874*.

Ellen Harmon and others worked earnestly to rescue those who had fallen into error. God blessed their labors, and the results were such that—

"Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth."—E. G. White in *The Review and Herald, November 20, 1883*.

The true aftermath of such experiences is brought to view in this statement regarding one group:

"These sorely repented, *and some were afterward among our most reliable men and women.* But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master."—E. G. White in *General Conference Bulletin, April 23, 1901*. (Italics mine.)

And what effect did this experience have upon the youthful messenger herself? She fully sensed her danger and recognized the source of her protection:

"The false burdens and impressions of others might have led me away from duty, but the Lord had previously shown me my duty where to go, and although young and inexperienced, preserved me from falling, by giving me special directions who to fear, and who to trust."—*Spiritual Gifts 2:45*.

The portrayal of this sad picture of the scattered fanatical movements of 1845 and 1846 but causes the truth to shine more brightly, and enables us to see the hand of God guiding in those critical, perplexing days at the beginning of our work.

Chapter 3—Relationship to Development of Doctrine

The doctrines held by Seventh-day Adventists did not come to us initially through the Spirit of prophecy in the remnant church, as some apparently have supposed, but rather by earnest individual and group Bible study. The Spirit of prophecy had a vital place in bringing light when difficulties confronted the pioneers, and the conclusions reached by earnest study were sometimes later confirmed by revelation. There is perhaps no

better way to deal with this topic than to give in outline form the documented story in two outstanding illustrations of doctrinal development which indicate the way foundational truths were established.

Introduction of Sabbath Truth

1. Sabbath Accepted By Early Adventists. The Sabbath truth was first brought by Rachel Oakes Preston (Seventh Day Baptist) to the Adventists in Washington, New Hampshire. It was accepted by a few of the group there near the time of the October, 1844, disappointment. Early in 1845, the T. M. Preble article on the Sabbath, published in *The Hope of Israel*, was read by Joseph Bates, who was led to recognize the binding claims of the fourth commandment, accept the Sabbath, and begin teaching it to others.

2. Accepted By James And Ellen White.

a. First Introduction.—Ellen Harmon, with her sister and James White, was in New Bedford early in 1846. Elder Bates urged his Sabbath views upon them, but they did not accept his teachings.

b. Importance Not Felt—"I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine."—Ellen G. White, *Life Sketches of Ellen G. White, 95*.

c. Accepted From Scriptural Evidence.—In August, 1846, Joseph Bates published his forty-eight-page tract, "The Seventh-day Sabbath a Perpetual Sign." James and Ellen White received a copy of this about the time of their marriage. From the Scriptural evidence presented, they took their stand. "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."—*Testimonies for the Church 1:75*. There were at this time about fifty Sabbathkeepers throughout entire New England. (*Testimonies for the Church 1:77*.)

d. Accepted Before Vision on Sabbath.—"I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message."—E. G. White *Letter 2, 1874*.

e. Vision Concerning Importance of Sabbath.—On the first Sabbath in April, 1847, some seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance. A description of the scenes of this vision was sent by Mrs. White to Joseph Bates, at New Bedford, in a letter which shortly afterward was published by him.

(1) In this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary.

(2) In the most holy place she saw the ark that contains the law, and was amazed to note that "the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it." (Letter to Joseph Bates, April 7, 1847, published by him in broadside entitled, *A Vision, Vol. 1, No. 1*.) (*Early Writings, 32-35*.)

(3) There was also shown her the change of the Sabbath, the significance of Sabbath observance, the work before them in proclaiming the Sabbath truth, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance.

(4) The relationship of the Sabbath to the third angel's message was also revealed: "I was shown its importance and its place in the third angel's message."—E. G. White *Letter 2, 1874*.

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—*Testimonies for the Church 1:77*.

f. Confirmed by Revelation.—Thus were confirmed by revelation the conclusions in regard to the Sabbath, that had been reached by direct, earnest Bible study. God unmistakably placed His seal of approval on their belief and teaching. This vital truth was not introduced through direct revelation, but was first seen through the study of His Word.

Time to Begin Observance of Sabbath

1. Six o'clock Time Observed.—Various times for the beginning of the Sabbath were taken by various individuals—midnight, sunset, 6 P.M., and sunrise. For ten years the Sabbathkeeping Adventists generally observed Sabbath from 6 P.M. Friday to 6 P.M. Saturday. (*Review and Herald*, December 4, 1855, p. 78, col. 2.) Elder Bates, who had had long experience as a sea captain and astronomer, and who was the leader in presenting the Sabbath among Adventists, reached the conclusion that equatorial time should form the basis for reckoning the hours of the Sabbath, and others accepted the six-to-six theory without much special study. (*Review and Herald*, February 25, 1868, p. 168, col. 1.)

Note the attitude of James White in 1848, after stating that "there has been some division as to the time of beginning the Sabbath. Some commenced at sundown. Most, however, at 6 P.M." Brother White even went so far as to say, *"God has raised up Brother Bates to give this [Sabbath] truth. I should have more faith in his opinion than any other man's."* (James White Letter, July 2, 1848; Record Book I, pp. 116, 117.) (Italics mine.) It should be carefully noted that while there was a slight error in detail, the position of beginning the new day at evening was essentially correct.

2. Sunrise Time Advocated In Maine.—Some in Maine took the position from *Matthew 28:1*, that the Sabbath

commenced and closed at sunrise : “In the end of the Sabbath, as it began to dawn toward the first day of the week.” (*Review and Herald*, February 25, 1868, p. 168, col. 1.)

3. Error In Principle Divinely Corrected,—There now threatened to creep in an error in principle which was checked through the Spirit of prophecy. Ellen White, in vision, heard the angel quote the words of Scripture, “From even unto even, shall ye celebrate your Sabbath.” *Leviticus 23:32*. This settled the point so far as the sunrise-time fallacy was concerned, but the body of believers continued with six o’clock time until this error was corrected later from Scriptural evidence.

4. Time Occasionally Questioned.—Converts from among Seventh Day Baptists, and possibly others, observed sunset time, and periodically raised the question of the correctness of the six o’clock position held by the group.

5. Bible Study On Doctrinal Point.—In the summer of 1855, John Andrews was requested by James White to investigate the question. His conclusions, with supporting Scriptural evidence, were read at the general conference in Battle Creek in November, 1855, at the Sabbath morning service. Elder Andrews demonstrated from nine Old Testament and two New Testament texts that “even” and “evening” were identical with sunset. (*Review and Herald*, December 4, 1855, p. 78, col. 2.)

6. Scriptural Testimony Accepted.—The sunset time was now accepted by nearly all present at the 1855 conference. Joseph Bates and Ellen White were exceptions, both holding to the six o’clock position.

7. Confirmed By Revelation, Settling Conflicting Views.—“At the close of the conference at Battle Creek referred to above, the ministers and others especially interested in the cause, had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. White had a vision, one item of which was that sunset time was correct. [*Testimonies for the Church 1:116*.] This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point.”—James White, *Review and Herald*, February 25, 1868, p. 168, col. 2.

8. Significance Of Formerly Held Incorrect Views.—“And lest any should say that Sister White, having changed her sentiments, had a vision accordingly, we will state that what was shown her in vision concerning the commencement of the Sabbath, was contrary to her own sentiment at the time the vision was given.”—Uriah Smith, in *Review and Herald*, August 30, 1864, p. 109, col. 1. Thus all could see that God was speaking, and that Ellen White was not merely repeating her personal, previously held views.

Place of Visions in Church Demonstrated

In connection with the question of time to commence the Sabbath, James White wrote:

“The question naturally arises, If the visions are given to correct the erring, why did she [Mrs. White] not sooner see the error of the six o’clock time? For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts.

“It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, then was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work.

“The Sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit, instead of murmuring that He did not do it before, let us humbly acknowledge His mercy and praise Him for His infinite goodness in condescending to correct us at all.

“Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testament are man’s lamp to light up his path to the kingdom. Follow that, but if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible and save you.”—*Id.*, February 25, 1868, p. 168, col. 2.

Confirmation of James White’s Statement

“I saw that it is even so, ‘From even unto even. shall ye celebrate your Sabbath.’ Said the angel, ‘Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is.’

“I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath.

“Said the angel, ‘Ye shall understand, but not yet, not yet.’ Said the angel, ‘If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin,

for there is no light for them to reject.'"—*Testimonies for the Church 1:116*. (November, 1855.)

Development of Sanctuary Truth

Another striking illustration of the influence of the Spirit of prophecy in the development of Seventh-day Adventist doctrine, is found in the way in which the sanctuary truth came to us. This vitally important doctrine was also developed from earnest Bible study, and confirmed by revelation. Here is the story drawn from the documents of the times:

1. Light First Perceived By Hiram Edson.—The morning after the disappointment, in western New York, Hiram Edson said:

"I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or, in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding."—*Review and Herald*, June 23, 1921, p. 5, col. 1. (Hiram Edson autograph statement, in Advent Source Collection.)

2. Joint Investigation Of Scripture by Hiram Edson, Doctor Hahn, and O. R. L. Crosier followed. The group were led to the conclusion that the two phases of ministry in the earthly sanctuary service were a type of Christ's ministry in the heavenly sanctuary.

Therefore, events which were to come to pass, beginning October 22, 1844, were events taking place in heaven. This investigation extended over a period of months.

3. Publication Of Conclusions From Bible Study.—Feeling that they had light helpful to the disappointed Adventists, Edson, Crosier, and Hahn published their conclusions in the *Day-Dawn* (Canandaigua, New York) in the winter of 1845-46. Arrangements were also made for printing a more comprehensive article in the *Day-Star* (Cincinnati, Ohio), which appeared as an "Extra," dated February 7, 1846, under the title, "The Law of Moses." This conclusively written article, which set forth the sanctuary truth from the Scriptural evidence, reached many Adventists.

4. Confirmed By Revelation

a. "About the middle of February, 1845" (E. G. White *Letter, July 13, 1847*, Record Book I, p. 2), Ellen Harmon, in Exeter, Maine, was given "a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom."—*Id.*, p. 2a. The full significance of Christ's ministry, and its transfer in 1844 to the most holy place, was not at the time comprehended by her. "Previous to this I had no light on the coming of the Bridegroom."—*Ibid*. "I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest."—*Ibid*. (See *Early Writings, 54-56*.)

b. The January 24, 1846, issue of the *Day-Star* contained the first vision of Ellen Harmon, bringing to the attention of the Adventist readers the fact that God was communicating to the people of earth through visions.

c. The February 7 issue of the *Day-Star Extra* presented the Crosier article on the sanctuary in heaven.

d. The March 14 issue carried a second Ellen Harmon communication, dated February 15, which presented her view, relating to Christ's ministry in the heavenly sanctuary as given "one year ago this month."

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit... I saw a cloudy chariot, with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus, as He was before the Father a great high priest."—*The Day-Star, March 14, 1846*. (*Early Writings, 55*.)

Thus was ratified by vision this essential high point of the sanctuary truth which had been set forth on the basis of Scriptural evidence by Bible students, entirely unknown to Ellen Harmon. Official checking of mail schedules of the times indicates that her communication was penned and mailed before she could have seen the Crosier article in the *Day-Star Extra*, February 7, 1846. Soon there was still further specific confirmation by revelation. We quote from a letter to Eli Curtis, April 24, 1847:

"The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc., and that it was His will that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that *Extra* to every saint."—E. G. White, *A Word to the Little Flock, 12*.

Thus in this indisputable manner the important sanctuary truth came to us just as did the Sabbath truth, first as the result of diligent Bible study, then attested by revelation. There could be no question in the minds of our pioneers with respect to the validity of this pivotal doctrine. It is of interest to note that the essential parts of the Crosier article were republished a number of times by the Sabbathkeeping Adventists as the best presentation available on the sanctuary question, even after Crosier had left the Sabbatarians and repudiated the sanctuary and the Sabbath truths.

Chapter 4—The Sabbath Conferences Of 1848

It is important to keep in mind the fact that during the formative period of our work, 1844-1855, the pioneers did not have the benefit of church or denominational organization, that there was as yet no system of financial

support to maintain the work, and that there were no publications to steady and unify the teachings and manner of labor. They were bound together by two strong ties—the experience through which they had passed in the great advent movement, and their continuing confidence in the soon coming of Christ. They were motivated by a firm determination to hold fast their confidence in God's leadership, and, as far as possible, to reinstill that confidence in the hearts of their former Adventist brethren.

Great lines of truth were gradually unfolding before them, and they, in turn, were proclaiming these truths to others. The venerable Elder Joseph Bates in New England was leading out in teaching the Sabbath truth. Hiram Edson and his associates in western New York had discovered and were proclaiming the sanctuary truth. To Ellen Harmon-White, in Maine, divine revelations were imparted, which established confidence in God's leadership in the advent movement. There were also visions that met errors and fanaticisms, and others that confirmed and enriched the foundational doctrinal points. Now the time had come for the convergence of these truths into one body of doctrine.

This was brought about in 1848, through a series of Sabbath conferences. Five in all were held. At the earlier of these, the doctrines were clarified and bound together as a unit of truth; the later conferences served largely as teaching and unifying agencies.

Five Sabbath Conferences of 1848

1. *Rocky Hill, Conn., April 20-24, Albert Belden's house.*(*Life Sketches of Ellen G. White, 108*) Attendance, fifty. Leading workers present: Bates, Gurney, Chamberlain, James and Ellen White. "Brother Bates' principal subject was the commandments." "Entrance to 'life' was by keeping the commandments, and to break them was sure 'death'"—James White Letter, April 27, 1848. (Record Book I, p. 9.)

2. *Volney, N.Y., beginning Aug. 18, 1848, Brother Arnold's barn.* (*Spiritual Gifts 2:97*.) Attendance, Thirty-five. Leading workers present: Bates, Chamberlain, Gurney, Edson, James and Ellen White. Principal subjects: "Brother Bates preached the Sabbath to them with strong argument." "My principal message was on *Matthew 25:1-11*."—James White Letter, August 26, 1848. (Record Book I, p. 18.)

3. *Port Gibson, N.Y., Aug. 27, 28, Hiram Edson's barn.*(James White Letter, August 26, 1848; Record Book I, p. 19.) (*Spiritual Gifts 2:99*.)

4. *Rocky Hill, Conn., Sept. 8, 9.* (James White Letter, August 26, 1848; Record Book I, p. 22.)

5. *Topsham, Maine, Oct. 20-22, Brother Howland's house.* Workers expected : Bates, Gurney, Nichols, James and Ellen White. (James White Letter, October 2, 1848; Record Book I, p. 24.)

How the Doctrines Were Established

Those who had been led by Bible study to certain doctrinal conclusions, presented their findings to the group of workers at these conferences. They were united on some points, but on others they at first held widely divergent views. At one of the earlier meetings, "hardly two agreed. Each was strenuous for his views."—*Spiritual Gifts 2:97*. At these conferences, the distinctive doctrines were restudied, and the several points of truth were formed into one unified belief. It was here that the foundations of Seventh-day Adventist doctrine were laid. And here again, God used the Spirit of prophecy to protect and lead His people, through giving one or two visions at each of the conferences. These visions, however, did not constitute a substitute for Bible study. Ellen White wrote of this experience in 1903.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.

"Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. *The brethren knew that when not in vision*, I could not understand these matters, and they accepted as light direct from heaven the revelations given."—Ellen G. White, *Special Testimonies, Series B 2:56, 57*. (Italics mine.)

Writing shortly after the time of the Sabbath conferences, Ellen White stated:

"We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart."—E. G.

White *Manuscript 3, 1854*. (Feb. 12, 1854.)

The implication of the foregoing statements is one of vital importance that should be clearly understood by all. Never in the experience of Seventh-day Adventists have visions been given to take the place of earnest Bible study. Writing in 1888, at a time when diligent study was being given to certain Bible truths, with some differences of opinion, Ellen White significantly asked:

"Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. *He wants us to go to the Bible and get the Scripture evidence*. I shall find it again and present it to you. But this investigation must go forward."—E. G. White *Manuscript 9, 1888*. (Italics mine.)

By the year 1850 the lines of fundamental truth were quite well understood and clearly defined. The pioneers expressed unbounded confidence that what they held was "present truth." Note the following:

"Our position looks very clear; we know we have the truth."—Ellen G. White *Letter, March, 1849*. Record Book I, p. 72.

"Those who labor in the cause have much to discourage them; also they have much to encourage them. *It seems that those who come into the whole truth now will stand.* This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears, but those who spend time, talent, and money in the cause now are sure of a reward."—James White Letter, March 22, 1849. Record Book I, pp. 41, 42. (Italics mine.)

"We have the truth, we know it."—E. G. White in *letter*. Record Book I, p. 54.

Five years later, Elder White made this retrospective statement:

"By care and incessant labor and overwhelming anxiety has the work gone on *until now the present truth is clear*, its evidence by the candid undoubted, and it is easy to work now to carry on the paper to what it was a few years ago. *The truth is now made so plain that all* can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear."—E. G. White *Manuscript 2, 1855*. (Aug. 26, 1855.)

Foundation Truths to Stand

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given, are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as the foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit....

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."—E. G. White *Letter 329, 1905*. (*Counsels to Writers and Editors, 31, 32*.)

What Constitutes "Present Truth"

A careful study of documents of the time reveals what was denominated "present truth" in this formative period. It did not, as some have thought, embrace the wealth of prophetic interpretation, details of which were unfolded during the ensuing two or three decades, but was made up of vital "essentials," "pillars," "foundations." These may be listed as:

1. The second advent of Christ.
2. The binding claims of the Seventh-day Sabbath.
3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.
4. The ministry of Christ in the heavenly sanctuary, which ministry would cease not long before the second advent (with emphasis on the work beginning the tenth day of the seventh month, 1844).
5. The nonimmortality of the soul.

These structural doctrines formed the "firm platform" which, in 1858, was described by Ellen White, upon which "nearly all stood firm." (*Early Writings, 259*.) These constituted the "landmarks" enumerated by Ellen White thirty years later in connection with a discussion in which some wished to include minor points that were then being considered. Note the following statement:

"There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were.... They had perverted ideas of what constituted the old landmarks.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law.

The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks."—E. G. White *Manuscript 13, 1889*. (*Counsels to Writers and Editors, 30, 31*.)

New Rays of Light

Although the pioneers of the message were assured that they had discovered fundamental truths—truths attested to by the Spirit of prophecy—yet this did not excuse them or us from continued diligent study of the word of God. Each must have an individual experience as a basis of knowledge and confidence. Such study rightly carried forward promises rich reward in the discovery of new rays of light. Our duty of personal Bible study and its resulting blessings we find set forth in these words:

"Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them."—*Testimonies for the Church 5:707-709*.

Chapter 5—Early Time-Setting Dangers Met

From time to time the assertion is made that in their early history Seventh-day Adventists frequently set time for the second advent of Christ. It may be truthfully stated that the Sabbathkeeping Adventists as a body, and the Seventh-day Adventist Church, have never set time, nor has the published organ of the group, the *Review and Herald*, ever advocated a definite time for the appearance of Christ.

There were two occasions, however, during the formative decade, when some individuals among the founders of the Seventh-day Adventist Church were involved in time setting—the first and seventh years after the disappointment. One experience in 1845 was before the Sabbath light had been generally received among the pioneers of the third angel's message. The second was in 1850 and 1851, when one of the workers, entirely on his own initiative, advocated a time message without the support of the body of believers. In each case the Spirit of prophecy played an important part in giving warning that such expectation was not well founded, and that those who continued to hold such views would meet with disappointment.

1845 Time-Setting Episode.—Not too much is known as to the direct basis of the 1845 expectation. However, in view of the inevitable conclusion reached by the majority of the Adventists soon after the disappointment—that their message for the world closed on October 22, 1844—it was not strange that some should look forward to the autumn of 1845 as a time of importance. Not a few anticipated the jubilee year of deliverance at that time. The following statement from James White, published May 30, 1847, gives us a picture of this time-setting expectation:

"It is well known that *many were expecting the Lord to come at the seventh month, 1845*. That Christ would then come, we firmly believed." A Word to the Little Flock, 22. (Italics mine.)

Warning was received through the Spirit of prophecy, however, which averted a disappointment. Elder White continues:

"*A few days before the time passed*, I was at Fairhaven, and Dartmouth, Massachusetts, with a message on this point of time. At this time, Ellen was with the band at Carver, Massachusetts, where she *saw in vision that we should be disappointed*, and that the saints must pass through the 'time of Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."—*Ibid*. (Italics mine.)

While the full results of this experience are not recorded, it is apparent that those who accepted the visions were spared what would have been a keen disappointment.

1851 Time-Setting Experience—In 1850 the much-respected Joseph Bates, entirely on his own initiative, published a treatise on the sanctuary, in which the following paragraph appears:

"The seven spots of blood on the golden altar and before the mercy seat, I fully believe represent the duration of the judicial proceedings on the living saints in the most holy, all of which time they will be in their affliction, even seven years. God by His voice will *deliver* them, 'For it is the *blood* that maketh atonement for the soul.' *Leviticus 17:11*. Then the number seven will finish the day of atonement (not redemption). Six last months of this time, I understand, Jesus will be gathering in the harvest with His sickle, on the white cloud."—*"An Explanation of the Typical and Antitypical Sanctuary by the Scriptures With a Chart," 1850, pp. 10, 11.*

This view was accepted by a few, mostly in New Hampshire and Vermont, but it was not taken up or advocated by the leading workers, aside from Bates. Then, on June 21, 1851, in a vision given at Camden,

New York (published in Advent Review and Sabbath Herald Extra, July 21, 1851, p. 4, col. 2), the error of this time teaching was eliminated:

"Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"I saw that some were making everything bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily. In hope, E. G. White." (Republished in*Review and Herald*, October 21, 1937.)

In the *Review and Herald* of August 19, 1851, James White published an article which was clearly molded by the revelation given Ellen White on June 21, though the vision was not mentioned. The article entitled, "Our Present Work," deals firmly with the time-setting issue:

"It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly and love 'fervently' as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive *the time.*"—Page 31, col. 1.

Six reasons why he could not accept the time message were given in detail. We summarize them here as follows:

1. "The whole matter seems to us to rest on inference." "We confess that we have not been able to see it"—*Ibid*.

2. "The message of the third angel does not hang on time. Time is not in the least connected with it."—*Ibid*.

3. "We are now emphatically in the waiting time." "Give us time again, and we cease to be in a waiting position."—*Ibid*.

4. "Our present position relative to the truths connected with the third message, is based on positive testimony, and is stronger than time can be, or ever has been." "Connect time based on inference with the message, and our position is weakened."—*Ibid*.

5. "If it is the purpose of God that time should be embraced, we think the brethren generally would be called up to it." "It has not been received only where those who teach it have traveled, and presented it as a subject of importance."—*Ibid*.

6. "To embrace and proclaim a time that will pass by, would have a withering influence upon the faith of those who would embrace and teach it."—*Ibid*. Continuing, Elder White wrote:

"It has been our humble view for the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry."—*Ibid*., col. 2.

Dropped Before Expiration of Time

With the publication of the view given to Ellen White, and James White's clear-cut statement regarding the time, Joseph Bates and others who had taken up the time message, dropped it in the summer of 1851, before the expiration of the period. It was considered of such minor importance that it was not even mentioned in conferences held in the late summer, as noted by James White's second and last reference to "the time" in his report on the Oswego [New York] conference:

"The principal subjects presented were the 2300 days, the sanctuary, the commandments and law of God in the New Testament, gospel order in the church of Christ, and the 'good works' that God's 'peculiar people' should, and will, be 'zealous' of. *The subject of the seven years' time was not mentioned. In fact, we know of no one in this State [New York] or in the West, who teaches it.* Some may suppose from our remarks in No. 2 [August 19, 1851], that the seven years' time is held by quite a large portion of the brethren; but it is not so. The view has been mostly confined to the State of Vermont, and we learn by Brother Holt that most of the brethren there have given it up."—*Advent Review and Sabbath Herald*, Sept. 16, 1851, p. 32, col. 3.

Experience Of Time-Setters—Some, however, who did not have confidence in the visions, persisted in holding the view of the 1851 time. After the time passed, they found themselves in confusion. Ellen White, reporting the Washington, New Hampshire, conference (Oct. 31 to Nov. 2, 1851), stated:

"The time had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting."—E. G. White*Letter, November 12, 1851*. (Record Book I, p. 122.)

"Such confusion and distraction has followed the time and fighting against the visions!! They had also lost the power of the third angel's message, and some of them were in complete darkness."—*Id. p. 124*.

Two who were prominent in teaching the seven year's time message, persisted in opposition and had to be dropped from church fellowship, but the others who were disappointed were brought to see their error and came into the full light of truth. Personal work, and the revelations given to Ellen White, were factors which aided souls that had been misled.

Chapter 6—Early Development Of Church Order

For five years following the disappointment, it was almost impossible for Sabbathkeeping Adventists to secure the attention of even those who had been in the 1844 message, much less that of the public. All doors to the advocating of the third angel's message seemed closed. But by 1849 a perceptible change was evident. Welcoming the new opportunities for presenting the truth, Elder James White wrote fervently on March 22 of that year:

"The harvest indeed is great and the laborers are few. *'What is done must be done quickly.'* Amen. Those who labor in the cause have much to discourage them; also they have much to encourage them. It seems that those who come into the whole truth now will stand. This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears; but those who spend time, talent, and money in the cause now are sure of a reward. $100 will tell more for the salvation of the remnant now than $10,000 in 1843 and '44."—Record Book I, pp. 41, 42.

Two years later, the prospects for the message were still brighter. "Now the door is open almost everywhere to present the truth," reports James White, "and many are prepared to read the publications who have formerly had no interest to investigate."—*Review and Herald*, August 19, 1851, p. 13, col. 2.

In the general gatherings held that summer, God's blessing was markedly manifest, attendance was doubled, and the meetings were excellent. Elder White's report of the conference held at Camden, New York, indicates that it "was the best second advent meeting that we ever attended." Some were present who had "attended spiritual meetings for about thirty years," and the "unanimous testimony" was that "this meeting exceeded any meeting of the kind they ever witnessed."—*Review and Herald Extra*, July 21, 1851, p. 3, col. 3. Of the Oswego Conference held a little later in the summer, he says:

"The brethren came together in the spirit of the gospel, and perfect harmony and union existed quite through the meeting. It was frequently remarked during the meeting that this was like second advent meetings in 1843 and 1844. The brethren were greatly comforted and strengthened in the truth."—*Review and Herald*, September 16, 1851, p. 32, col. 3.

Then, when the prospects seemed the brightest in seven years, the work was endangered by the introduction, in some regions, of strange and misleading teachings. A few sincere souls were in danger of being led into fanaticism.

This situation was complicated by the fact that there seemed no way to prevent unworthy persons from traveling and teaching in the name of the little flock, and no way of disfellowshiping those in error. The believers in the various companies had been brought together by certain common beliefs, but there was no church organization to firmly knit them into a body capable of controlling its own membership or of defending itself against impostors. There was no overseeing organization to recognize its teachers or direct in their activities. As early as July, 1851, James White sounded a note of caution in which he names two deceptive lines of teaching:

"A WARNING.—We feel called upon to warn our brethren to beware of the influence of those who profess to be the lovers of truth and holiness, whose lives and teachings do not correspond. *They profess enough of the truth to enable them to deceive some honest souls, and many are led to suppose that we are in fellowship with these characters who hold some doctrines as corrupt and as black as hell.* This may seem to be harsh language; but we cannot conceive of language too pointed to express our views of that 'damnable heresy' that leads to the violation of the seventh commandment. *We mean the doctrine of spiritual union.*

"We feel to pity and mourn over the condition of our honest brethren who have fallen into the mischievous error and bewitching *snare of modern Spiritualism*, and we would do all in our power to help them. But those who are so abandoned of God as to advance and still urge the abominable heresy above mentioned should not be allowed a place with the saints for one moment."—*Review and Herald Extra*, July 21, 1851, p. 4, col. 1. (Italics mine.)

Need of Unified Teaching and Action

Again in October of the same year, a warning was sounded along another line, mentioning "the strange notions that some have run into, that the saints have yet to go to old Jerusalem, etc. Brethren, beware of such heresies."—*Review and Herald*, October 7, 1851, p. 36, col. 1.

While the little flock was advised to be on guard against these fanatical teachings, they were informed that only a small number had thus far become involved. Here are James White's assuring words:

"We do not speak of false excitement and fanaticism as existing to any great extent among those who observe the Sabbath, though we fear that a very few are in danger in this respect."—*Review and Herald*, August 19, 1851, p. 13, cols. 2, 3.

When the believers met for the conference in West Medford, held late in October, they "were much grieved

to learn that some discord had been created among the brethren by the presentation of fanciful views of unfulfilled prophecies."—James White, *Review and Herald*, November 25, 1851, p. 52, col. 1. And James White points out that "all felt deeply the importance of being *'perfectly joined together in the same mind and in the same judgment,'* and of united action in the great work before us."—*Ibid*.

Gradually, by means of the experiences through which the early believers were passing, the conviction was growing that there must be some system of church order to meet the practical needs of the cause. At the next conference, following in just a few days, a crisis was reached.

Meeting the Crisis

On October 31, a general meeting opened in Washington, New Hampshire. Some there had held to the 1851 time, until it passed, and they were now in great darkness. They had ignored the Spirit of prophecy counsels and the plain warnings of James White, and were teaching many discordant views. We pick up the story from contemporary documents:

"The burden of the meeting was church order, pointing out the errors of —— and —— and the importance of *church action* as to the course of some brethren. Ellen had a vision. Saw that the frown of God was on us as a people because the accursed thing was in the camp, that is, errors among us, and that *the church must act;* and the only way to do Brethren —— and —— good was *to withdraw fellowship from them* in their present position. *All* acted on the light given. *All received the vision*, and even *to an individual, all raised the hand* to withdraw fellowship from them."—James White Letter, November 11, 1851. Record Book 1, pp. 162, 163. (Italics mine.)

Thus, a company of believers, under the guidance of God through the Spirit of prophecy, pulled itself together sufficiently to expel by church action some of its own number. Following this experience, further steps in church order were taken. Elder White reports it to the readers of the Review thus: "A committee of seven was chosen (see Acts 6) to attend to the wants of the poor, and we have reason to believe that it will be a great pleasure for them to do so."—*Review and Herald*, November 25, 1851, p. 52, col. 2.

At the next general meeting, which began November 7, this new topic of conference consideration—church order—came prominently to the front: "Gospel order and perfect union among the brethren, especially those who preach the Word, were also dwelt upon, and all seemed to feel the importance of following our perfect guide, the Bible, on these subjects as well as all others."—*Ibid*.

That Elder James White was confident in the integrity of his course in leading out in the call for church organization, becomes clear to us when we discover that as early as December 24, 1850, the matter was forcefully presented to Ellen White in vision. We quote:

"I saw how great and holy God was. Said the angel, 'Walk carefully before Him, for He is high and lifted up, and the train of His glory fills the temple.' I saw that everything in heaven was in perfect order. Said the angel, 'Look ye, Christ is the head, move in order, move in order. Have a meaning to everything.' Said the angel, 'Behold ye and know how perfect, how beautiful, the order in heaven; follow it.'"—E. G. White *Manuscript 11, 1850*. (Dec. 25, 1850.)

It took time to lead the believers generally to appreciate the needs and value of gospel order. Their past experience in the churches from which they had separated or had been expelled led most to be very cautious, and except in those places where the practical need was very evident, fear of inviting formality held others back. So it was not until a decade later that the more mature steps for church organization were effected.

Comprehensive Spirit of Prophecy Counsel

Undoubtedly a factor of primary importance in bringing the efforts to fruition was a comprehensive article entitled, "Gospel Order," published in the second Ellen G. White pamphlet. In this the following points were emphasized:

1. The Call For Gospel Order.

"The Lord has shown me that gospel order has been too much neglected and feared. That formality should be shunned; but in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth; and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before."—*Supplement to Christian Experience and Views of Ellen G. White, 15, January 1, 1854*. (*Early Writings, 97*.)

2. Danger Of Unqualified Workers.

a. "Men will be hurried into the field; men without wisdom, lacking judgment."—*Ibid*.

b. "Men ... whose lives are not holy, who are unqualified to teach the present truth, enter the field without being acknowledged by the church or brethren generally, and confusion and disunion are the result."—*Ibid*.

c. "Some have a theory of the truth," "but lack spirituality, judgment, and experience."—*Ibid*.

d. "Others have not the argument," but are pressed into "the field, to engage in a work that God has not qualified them for."—*Id., 16*.

3. Responsibility Of The Church.

a. "The church should feel their responsibility and look carefully and attentively at the lives, qualifications,

and general course [of professed teachers]."—*Id., 18*.

b. "It is the duty of the church to act, and let it be known that they [persons traveling without being called of God] are not acknowledged teachers by the church."—*Ibid*.

c. "I saw that this door that the enemy comes in at to perplex and trouble the flock, can be shut. I inquired of the angel how this door could be closed. Said he, "The church must flee to God's word, and become established upon gospel order which has been overlooked and neglected."—*Ibid*. (*Early Writings, 100*.)

4. Example Of Early Christian Church in establishing order to guard against the curse of false teachers.

5. Type Of Men Needed and qualified for the ministry.

6. Need Of Pressing Into New Fields.

Thus, although church organization was not fully developed until the late fifties and early sixties, yet in this important formative decade the imperative need for organization was clearly perceived, the Bible position for it was understood, instruction calling for it came through revelation, and steps were initiated to bring it about.

Chapter 7—Divine Leadings in Early Days

The record of the period from 1844 to 1855 is replete with allusions to instruction from Heaven, sent to direct and protect the infant church. Not alone was such guidance given in the larger, far—reaching steps, but oftentimes the leaders were directed by the Spirit of prophecy in matters of lesser moment. Illustrating this point, we cite here a few instances of such specific guidance concerning conferences and individuals, drawn at random from the documents of the times:

1. "I was taken off in vision and saw concerning the state of some here, and also saw there would be a conference at your place and that it was duty of my husband to attend, and that a conference should be holden in Paris, Maine, and souls would be strengthened and comforted there. I then saw it was not duty to go to New York, but that we must tarry and abide where we were."—E. G. White *Letter 1, 1848* (May 29, 1848).

2. "Since I have been writing, the brethren have flocked in and Ellen has had a most glorious vision. She has seen in vision that we shall go farther before we return to Maine. She saw that you would have a conference in Maine, but we must go west farther before we returned to Maine."—*James White Letter,* July 2, 1848. Record Book I, p. 118.

3. "The Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth."—E. G. White *Letter, November [27], 1850*. Record Book I, p. 82.

4. "I then saw Brother Edson, that he must gird on the whole armor and stand in readiness to go, for a journey was before him, and that souls needed help."—*Vision, August 24, 1850*. Record Book I, p. 112.

5. "We began to inquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain, but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today."—E. G. White *Letter, July 21, 1851*. Record Book I, p. 149.

6. "The Lord showed me about four or five weeks ago, that we must not go to Paris again, that they had not appreciated our labors there, and that they would yet desire to see some of the servants of God in Paris."—E. G. White *Letter 4, 1851* (Aug. 11, 1851).

7. "I saw that it was now time for the brethren to move out wherever there was an opening, and God would go before them and would open the hearts of some to hear. New places must be entered, and when new places are entered, it would be well to go two and two so as to hold up the hands of each other."—*Vision, July 2, 1853*. Record Book 1, p. 100.

Establishing the Publishing Work

As noted in the fourth article of this series, the leading points of doctrine were unitedly found and accepted by group study at the Sabbath conferences of the summer of 1848. Up to this time little had been done in publishing lines. Now that the Sabbathkeeping Adventists were in possession of a quite well-defined body of essential truth, familiarly known to them as the "third angel's message," it was fitting that they should take appropriate steps to herald this message to the world. Shortly after the Sabbath conferences, while Ellen White was in Dorchester, Massachusetts, in November, 1848, she was "given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway."—*Life Sketches of Ellen G. White, 125*.

Disappointed during the succeeding eight months in his efforts to find financial support for the paper that was called for, James White contemplated securing work in the hayfield to furnish means with which to print it. But at this juncture Ellen White was shown that her husband "must write, write, write, and walk out by faith."—*Spiritual Gifts 2:115. (Life Sketches of Ellen G. White, 126.)*

The first issue of the *Present Truth*, printed at Middletown, Connecticut, July, 1849, was sent out largely to former fellow believers in the advent movement. Of its reception we learn that "very soon letters "came bringing means to publish the paper, and the good news of many souls embracing the truth."—*Spiritual Gifts 2:116*. *Life Sketches of Ellen G. White, 127*) At the outset, however, James White had no thought of the magnitude of the work he was undertaking. In an early number he states: "When I commenced the *Present*

Truth, I did not expect to issue more than two or three numbers."—*Present Truth*, December, 1849, p. 47.

In full harmony with the prediction of the vision that the paper would receive financial support, James White writes: "While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper."—*Ibid*.

However, all did not continue to go well, and by January, 1850, it seemed to the editor-publisher that it would be best to cease publishing. Writing on January 3, he stated in a personal letter: "As for the poor little paper, it has so little sympathy, and (I fear) so few prayers that I think it will *die*.... : think I shall hang all up for the present."—*James White Letter, Jan. 3, 1850. Record Book I, p. 50.* And one week later the outlook was still dark : "Brother Bates discouraged me about the paper, and I gave it up forever."—*James White Letter, Jan. 10, 1850. Record Book I, p. 51.*

The Lord had called for this work, however, and it was not to be abandoned. Just at the time of deepest discouragement, the voice which had many times testified was heard. Writing the next day, James White tells of God's providential interposition:

"Last night [Jan. 9, 1850] ... Ellen had the following view in relation to the *Present Truth*: 'I saw the paper, and that it was needed, that souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent His money... I saw that God did not want James to stop yet, but he must *write, write, write, write,* and speed the message and let it go. I saw that it would go where God's servants cannot go.'"—*Id.*, pp. 51, 52.

As he continues with the story, note his confidence in the acceptance of the vision by some who had misunderstood:

"My way now seems to be made plain and I hope all my brethren will do their duty, and no more nor less.... I do not doubt for a moment Brother Bates's good will and kindness toward us, still he does not see everything correctly at one glance. I shall write him this vision, which will, no doubt, make him see a little differently on some things. I hope to be humble and faithful in my work. I need all your advice and prayers."—*Id.*, pp. 52, 53.

At the conference held at Paris, Maine, in November, 1850, the paper was enlarged, and the name changed to *Second Advent Review and Sabbath Herald*.

Publishing of the Advent Review

In the summer of 1850, Elder White laid plans for a new publication. He announced his expectations in a letter still preserved on file.

"The Lord has shown Ellen that I must publish the testimonies of those who acknowledge the work done and the advent move of God after 1844. Now this is my first work. I expect to get out a paper called the *Advent Review*, sixteen pages, the size of the *Present Truth*.... The cause calls for it. I hope to get out six numbers, 3,000 copies each will cost $250. I shall move as the means comes in.... My way is onward. Men of Israel, help. Now is the time to work for God."—*Id.*, p. 75.

The undaunted couple were warned of difficulties and trials before them in this enterprise. Note these words written at the time:

"The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in '44 [in *Advent Review*] upon the truth, Satan would try to hinder us, but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels; that is why he rages so, but he is driven back."—Ellen G. White *Letter, August 15, 1850*. Record Book I, p. 178.

Four numbers of the paper were published in August and September, 1850. They were issued by a publishing committee comprised of Hiram Edson, David Arnold, George W. Holt, S. W. Rhodes, and James White. The leading articles were republished in September, in a forty-eight-page combined number. In November, the fifth and last number of the series appeared.

Early Light on Health Reform

Captain Joseph Bates was a health reformer from early days, having given up the use of alcohol in 1821 (*Life of Bates*, p. 148); tobacco in 1823 (Id., p. 178); tea and coffee about 1836 (Id., p. 341, 342); meat and rich foods in 1843 (*Health Reformer*, July, 1871, p. 2, col. 1). In 1827, he led out in organizing one of the first temperance societies in America (*Life of Bates*, pp. 211-213). Adventists generally, however, and Sabbathkeeping Adventists for a time following the disappointment, gave little or no attention to the question of physical habits or health. The first recorded revelation to Ellen White involving reform in manner of living was in 1848. We present the story in documented outline form:

1. Vision Regarding Tobacco, Tea, And Coffee (1848).—"It was twenty-two years ago the present autumn [1848] that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. White."—James White, *Review and Herald*, November 8, 1870, p. 165, col. 2. (*Counsels on Diet and Foods, 495, 496*.)

2. Tobacco Using Reproved In 1851.—"I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up." "Unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God."—Ellen G. White *Letter 8, 1851*. (Dec. 14, 1851.)

3. Further Light In 1854.—In vision (Feb. 12, 1854), advance steps relating to physical habits were set forth:

a. Cleanliness.—"I then saw a lack of cleanliness among Sabbathkeepers." "I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown is upon such."—E. G. White *Manuscript 3, 1854*. (Feb. 12, 1854.)

b. Rich food.—"I then saw that appetite must be denied, that rich food should not be prepared."—*Ibid*.

c. Fine food.—"Eat less fine food; eat coarse food, free from grease."—*Ibid*.

Thus, step by step the foundation was laid for the more advanced phases of reform, the earlier counsels dealing with the more apparent abuses and transgressions.

Many Revelations of Future Events

During this formative period many revelations were given to picture to the scattered flock future events in their order, thus aiding in a preparation for the second advent. One has but to scan *Experience and Views* (1851) (reprinted as *Early Writings, 11-78*) to observe this. Here are a few outstanding instances, together with the periods covered:

1. First Vision (*Early Writings, 14-17*): Disappointment, 1844, to rewards in New Jerusalem.
2. Vision Of New Earth (*Early Writings, 17-20*): Descent of New Jerusalem and New Earth.
3. Vision Of Importance Of Sabbath (*Early Writings, 32-35*): Close of advent movement to ascension of redeemed.
4. The Sealing (*Early Writings, 36-38*): Jesus' ministry in most holy place, holding four winds, to close of probation.
5. To The Little Flock (*Early Writings, 48-52*): Destruction of earthly possessions, close of the work, and destruction of wicked.
6. Last Plagues And The Judgment (*Early Writings, 52-54*): Seven last plagues, work of redeemed during 1,000 years, and events connected with destruction of wicked and new earth.
7. Mark Of The Beast (*Early Writings, 64-67*): View of seven last plagues.

Great Controversy Vision of 1848

It is of particular interest to note that early in this critical, formative period, and in the very year of the historic Sabbath conferences, there should be opened up to Ellen White a comprehensive view of the great conflict through the ages. Although it was not made a matter of record at the time, we can ascertain the scope of this important vision by a statement made in 1860. Describing the 1858 controversy vision, Ellen White states:

"In this vision of Lovett's Grove [in 1858], *most of the matter of the great controversy which I had seen ten years before* [in 1848] *was repeated*, and I was shown I must write it out."—*Spiritual Gifts 2:170*. (*Life Sketches of Ellen G. White, 162*.) (Italics mine.)

The description of the revelation regarding the great controversy constitutes the entire *first volume of Spiritual Gifts* (1858). (*Early Writings, 145-295*.) Note the comprehensiveness of the revelation:

a. Lucifer's rebellion in heaven.
b. Fall of man and plan of salvation.
c. Ministry and sacrifice of Christ.
d. Early church and work of apostles.
e. Great apostasy.
f. Reformation of sixteenth century.
g. Advent movement.
h. First, second, and third angels' messages.
i. A firm platform.
j. Closing of the message.
k. Scenes connected with second advent.
l. Millennium.
m. Final eradication of sin.

Truly, this twelve-year formative period was crowded with significant experiences in the work of God.

Chapter 8—Later Attitudes Toward The Gift

Unwittingly a grave mistake, made in the early fifties, was destined to have rather far-reaching effects on the cause of God during the next five years. Through the perplexing first six years of the formative period, the Lord had led in a signal manner, directing and protecting the work through the Spirit of prophecy. Even so, the work had moved but slowly. "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—E. G. White, in *The Review and Herald, November 20, 1883*, p. 721, col. 2.

But, as we have already noted in an earlier article, the outlook had improved by 1850 and 1851, and Elder James White could report: "Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."—*Review and Herald*, August 19, 1851, p. 13, col. 2.

With brighter prospects for a large work among unbelievers, the general denominational literature was shaped to meet the new conditions. The most noticeable adjustment in this line was made to avert prejudice, and for this reason, all reference to the visions and the Spirit of prophecy was left out of the regular issues of the church paper. This action was explained by Elder White in an Extra of the *Review and Herald*, made up largely of early Ellen G. White experiences and visions. Here is his last-page note:

"This sheet is the form of the paper that we hope to publish once in two weeks.... We do not design this extra for so general circulation as the regular paper, for the reason that *strong prejudice exists in many minds against a portion of its contents*. Those who judge of a matter before they hear are unwise. Says Paul, '*Despise not prophesyings*, prove all things, hold fast that which is good.'

"We believe that God is unchangeable, that He is 'the same yesterday, and today, and forever.' And that *it is His will and purpose to teach His tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper.* We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions 'in the last days.'"—*Advent Review Extra*, July 21, 1851, p. 4, col. 3. (Italics mine.)

Pursuant to this announced policy, the *Review* for four years was very nearly silent on the visions. During this time, only five Ellen G. White articles were published, and even these were in the form of exhortation, making no reference to revelations. (See *Early Writings, 104-114* for three of them.) This was in marked contrast to the six Ellen G. White articles in eleven issues of *Present Truth*, issued during the fifteen-month period from August, 1849, to November, 1850, in each of which frequent mention was freely made to the visions. (See *Early Writings, 19-33*.) Although James White stated his intention to issue other numbers of the Extra to supply the needs of the believers, we fail to find that this was done.

James White's Declarations, 1851-1855

In the *Review* of April 21, 1851, James White announced to the readers of the paper his position in regard to the place of spiritual gifts in the church and their perpetuity, but made no reference to Ellen White's experience. He made it clear that the Bible alone was the test of faith and duty, but that this did not preclude spiritual gifts given to "lead us to His living Word."—*Review and Herald*, April 21, 1851, p. 70, col. 1. The same position was reiterated in 1854. The 1851 article was reprinted on October 3, with this appended note:

"The position that the Bible, and *the Bible alone, is the rule of faith and duty*, does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."—*Review and Herald*, October 3, 1854, p. 62, col. 5.

One year later, October 16, 1855, in meeting false charges, Elder White again stated his position:

"There is a class of persons who are determined to have it that the *Review* and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they, are acting, which is calculated to deceive some. What has the *Review* to do with Mrs. White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the *Review* has ever referred to them as authority on any point. The *Review* for five years has not published one of them. Its motto has been, 'The Bible, and the Bible alone, the only rule of faith and duty.'"—*Id.*, Oct. 16, 1855, p. 61, cols. 2, 3.

To illustrate his uniform position through the years, Elder White then quotes his first published statement on the subject of the Spirit of prophecy. (See page 31, column 2.) In meeting the charge that the denominational doctrinal positions were based on "the visions," he states: "It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Ibid*.

While the position set forth in the 1855 *Review and Herald* on the relationship of the Spirit of prophecy to the word of God was sound, yet it is clear from the experience of those years that the rather negative treatment of the subject, together with absence of any of the visions from the columns of the *Review*, led to a general lack of appreciation of the gift, and to a lowering of its place of importance in the work. The results of this course of near silence was not at once perceived, but at the general conference of 1855, held in Battle Creek, commencing November 16, it was clear that all was not right. A realization of this led to "confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it."—"Report of Conference," *Review and Herald*, December 4, 1855, p. 75, col. 1.

It may also be noted in this connection that there had been a partial withdrawal of the prophetic gift from the believers. Writing of this shortly afterward, Ellen White stated:

"The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that, I had no further duty to do, but to save my own soul, and carefully attend to my little family."—*The Review and Herald, January 10, 1856*, p. 118, col. 1.

Difficulty Recognized and Remedied

Recognizing that the right attitude had not been taken by the church toward the Spirit of prophecy, the brethren, assembled in conference at Battle Creek, passed the following formal action at the business session of the general conference: "That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the conference, on the gifts of the church."—*Id.*, December 4, 1855, p. 76, col. 1.

In harmony with this action, a comprehensive address was prepared, which expressed the convictions of the conference. We quote a few paragraphs which present a most significant picture:

1. Confession.—"In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality amongst the scattered flock."—*Id.*, December 4, 1855, p. 78, col. 3.

2. Gifts.—"Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church."—*Id.*, December 4, 1855, p. 79, col. 1.

3. Appreciated In Past.—"We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbathkeepers in the third angel's message, have firmly believed that the Lord was calling His church out of the wilderness by means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.'"—*Ibid*.

4. Not To Take Place Of Bible.—"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs."—*Ibid*.

5. An Attitude Displeasing To God.—"While we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test of rule for Christians, which is inconsistent and absurd."—*Ibid.*

Heaven Accepts the Confession

At the close of the conference, Ellen White was given a revelation: "November 20th, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church."—*Testimony for the Church 1:1* (sixteen-page pamphlet); Battle Creek, Michigan, 1855. (See *Testimonies for the Church 1:113*.)

It is of special interest to observe in this connection that the matter revealed in this important vision was published by action of the Battle Creek church, and constituted the first of the "Testimony" series, as is evidenced by the following note signed by S. T. Belden "The above vision was read before thirty-six members of the Battle Creek church, on the evening of November 24th, who gave their unanimous vote for its publication."—*Testimony for the Church 1:8*.

Then, a few weeks later, a reassuring message from Ellen White appeared in the *Review*. We quote here, as the climax of this stirring account, her own words describing how God looked upon the whole experience:

"At our late conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church, and if God's frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the church, to encourage the desponding and fainting soul, and to correct and reprove the erring."—*The Review and Herald, January 10, 1856*, p. 118, col. 1.

We may well regard this experience as marking the close of the critical, formative period in the work of the Sabbathkeeping Adventists, and as a turning point in their history. With the Spirit of prophecy now given its rightful place, added blessing attended the labors of the ministers, the publishing enterprise prospered, and the work moved onward.

As we look back today, and see how well the foundations of doctrine and practice were established by the pioneers of the message, and witness the work through the years built upon this firm foundation, we can but exclaim, "What hath God wrought!"

Picture: Ellen G. White
Battle Creek, Michigan, 1864

Brochure III — The Ellen G. White Books

Chapter 1—The "Conflict of the Ages Series" *This article was prepared jointly by W. C. White, D. E. Robinson, and A. L. White.

The revelations given to Ellen G. Harmon (later White) began in December, 1844. Her first written delineations of these visions were in letters addressed to individuals, and a few of these were published by the recipients. During the years 1849 and 1850, seven articles from her pen were published by James White in the *Present Truth*.

In the summer of 1851, there was printed by the Davidson Printing Company of Saratoga Springs, New York, a 64-page pamphlet entitled, *A Sketch of the Christian Experience and Views of Ellen G. White*. This, her first book, contained not only articles from her pen that had formerly appeared in print, but also a few chapters presenting other matters which had been revealed to her, but which had not been previously published.

In 1854, a 48-page *supplement to Experience and Views* was issued, which included several later revelations. These two pamphlets, as reprinted in 1882, constitute the first two sections of *Early Writings*.

Spiritual Gifts, Volumes I-IV

During the week end of March 13 and 14, 1858, Elder and Mrs. James White attended meetings at Lovett's Grove, now Bowling Green, Ohio. On Sunday afternoon, the fourteenth, a funeral service was conducted by James White in the schoolhouse where the Sabbath meetings had been held. Following her husband's discourse, Mrs. White arose and began to speak words of comfort to the mourners. While thus speaking, she was taken off in vision, and for two hours, during which time the congregation remained in the building, the Lord through divine revelation opened up to her many matters of importance to the church. Of this she wrote:

"In the vision at Lovett's Grove, most of the matter which I had seen ten years before concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—*Life Sketches of Ellen G. White, 162*.

The day following, James and Ellen White began their homeward journey. On the train, they reviewed their recent experiences and discussed plans for writing out the vision, and for publishing that portion relating to the great controversy. This, it was decided, should be Mrs. White's first work after reaching home.

Little did they realize the anger of Satan because of this revelation of his character and wiles, or the intensity of his determination to defeat the plans for the writing and publishing of the proposed book.

Arriving at Jackson, Michigan, en route to Battle Creek, they visited their old friends at the home of Daniel R. Palmer. At this time Mrs. White was in usual health, and the following experience, as given in her own words, came as a complete surprise:

"As I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless."—*Ibid.*

As she realized that this was the third shock of paralysis that she had experienced, Mrs. White for a time lost hope of recovery; but in response to the continued earnest prayers of the brethren, her strength was partially restored and she was able to continue the journey to her home. While suffering intensely from the effects of this stroke, she began to delineate the scenes of the great controversy as they had been revealed to her. Of this she wrote:

"At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind, and before I closed that work [*Spiritual Gifts Volume I*] the effect of the shock had entirely left me."—*Life Sketches of Ellen G. White, 163*.

As she was completing her work on the manuscript for the book, in June, 1858, Mrs. White received light on her experience at the home of Brother Palmer, and of this she says:

"I was shown in vision that in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue."—*Ibid.*

In September of that same year, announcement was made that *Spiritual Gifts—The Great Controversy Between Christ and His Angels and Satan and His Angels* was ready for distribution. Its 219 pages touched only briefly the high points of the conflict story. This early work, *Spiritual Gifts Volume I*, is available to all, constituting the third section of the book entitled, *Early Writings*.

Given by Revelation

The first sentence in this little work declares, *"The Lord has shown me* that Satan was once an honored angel in heaven." The words "I saw" or their equivalent appear in this little work on an average of more than once for each page of the book. It is clear to the reader that at times the scenes passed before her in great panoramic views. (See *Early Writings, 289*.) At other times, certain events and their significance were presented symbolically. (See *Early Writings, 211, 212*.)

*Note.—As prepared for republication in 1882, the phrase "I saw" and its equivalent were many times omitted.

In brief but concise general statements, important periods of history were summed up, revealing the background of the invisible contending forces of good and evil. (See *Early Writings, 222-226*.)

Great panoramic views were given to Mrs. White in the years following, presenting in fuller detail various phases of the controversy. And in 1864, *Volumes III* and *IV of Spiritual Gifts* appeared, dealing more comprehensively with the fall of Lucifer, the creation, the fall of man, the lives of the patriarchs, and the experience of Israel. These volumes bore the subtitle, "Important Facts of Faith in Connection With the History of Holy Men of Old."

Spiritual Gifts Volume II, published in 1860, was an autobiographical work.

The Spirit of Prophecy, Volumes I-III

The years passed, the number of believers rapidly increased, and there was need of more books. The brethren called for the republication of the little books, *Spiritual Gifts* which they had learned to love, but Mrs. White felt that she could not consent to this. Since their publication, she had been favored with revelations in which the views had been repeated in more detail; so she pleaded for time and opportunity to present the subjects more completely before they were published again. Definite plans were laid for a series of four volumes, of about four hundred pages each, to contain a fuller account of the great conflict, from its inception to its close.

The work on this new series moved forward much more slowly than had been anticipated. *Volume I*, which was issued in 1870, told the conflict story from the fall of Lucifer and the creation to the time of Solomon. *Volumes II* and *III* (issued in 1877 and 1878), dealt with the life and work of Christ and the apostles. Some chapters intended for *Volume IV* were written; but not until the autumn of 1882, one year after the death of James White, was the work of preparing this volume for the press undertaken in earnest.

Volume IV, *The Great Controversy*

It had been Mrs. White's plan to resume the story of the acts of the apostles where it was left at the end of *Volume Three*, but she was instructed in night visions to adopt the plan now seen in *The Great Controversy.* It was revealed to her that she should present an outline of the controversy between Christ and Satan, as it developed in the first centuries of the Christian Era, and in the great Reformation of the sixteenth century, in such a way as to prepare the mind of the reader to understand clearly the controversy as it is going on in our day. We can now see that the divine instruction regarding the plan of the book has made it of untold value to the general public. However, at the time of writing, Mrs. White regarded it, like all her former writings, as primarily a message to the church, and in it she used some matter and many phrases and expressions especially adapted to Seventh-day Adventists.

The steps taken in preparing this book may be of interest in this connection. First, the articles which Mrs. White had already written, covering the events from the close of the story in *Volume Three* to the end of the conflict, were brought together, and those relating to the acts of the apostles were laid aside. Then the articles which she had written on the destruction of Jerusalem, and the apostasy of the Christian church, were brought forth, and were read by Mrs. White, assisted by Miss Marian Davis, her literary secretary. W. C. White was many times present when the first draft of the chapters of this book were being read. He states that the reading was often accompanied by discussion regarding the strength of description, the length of chapters, etc.

Mrs. White then wrote out those parts of the history which she had not previously presented. Prayerful meditation would bring clearly to her mind the views given years before. Then, as she strove to perfect the narrative by filling in the gaps, the Lord gave her in night visions, new views or a renewal of former views, which resulted in the rewriting in greater detail of many scenes already described.

While writing on this book, some of the scenes were presented to Mrs. White over and over again. The vision of the deliverance of God's people, as given in Chapter XL (editions 1888 to 1911) was repeated three times; and on two occasions, once at her home in Healdsburg, and once at the St. Helena Sanitarium,—members of her family sleeping in near-by rooms were awakened from sleep by her clear, musical cry, "They Come! They Come!" (See *The Great Controversy, 636*, 1911 edition.)

If Mrs. White had written more than one manuscript on the same subject, Miss Davis was asked to study them all, to eliminate repetition, and to make such rearrangement of the matter as would make the presentation of the subject most clear and forceful. When she had thus prepared a chapter, she would read it to Mrs. White, who would often add to what she had formerly written. Then the chapter was recopied, but before going to the printer was given the final reading and approval by Mrs. White.

Usually Mrs. White wrote comprehensively upon the subject she was presenting, and there was occasionally

a difference of opinion between her and the publishers regarding the quantity of matter that should be used. She was best pleased when the subject was presented very fully, but the publishers were pleased to have the matter condensed or abbreviated so that the books would not be too large. To this she would sometimes consent. But there were times when, after important chapters were prepared in as brief a form as possible and sent to the printer, a new presentation of the subject would be given to Mrs. White, and she would then write additional matter and insist upon its incorporation.

Mrs. White was not a mere mechanical writer. The deep impressions often made upon the reader of her writings are due in part to her own intensity of spirit while she wrote. Occasionally she referred in correspondence to her emotional depth of feeling as she penned the solemn messages from heaven to a perishing world. Thus, on February 19, 1884, while nearing the close of her work on *The Great Controversy* she wrote in a letter to Elder Uriah Smith:

"I write from fifteen to twenty pages each day. It is now eleven o'clock, and I have written fourteen pages of manuscript for *Volume IV*.... As I write upon my book, I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, for thinking of the important things to take place. Three hours and sometimes five is the most sleep I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay.

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight."—*Letter 11, 1884*.

First Colporteur Edition

In the fall of 1884, the book was ready for distribution. The price was set at $1, thus harmonizing with the first three books of the series. Very soon it was discovered that it could be sold to those not of our faith; so the publishers took the plates and printed an illustrated subscription edition to sell at $1.50. During the first four years after its publication, ten editions, totaling not less than 50,000 copies, of this book were printed and sold.

From 1885 to 1887, Mrs. White visited Europe. While there, her contact with European people and her visits to some of the historic places brought to her mind many scenes that had been presented to her in vision during previous years, some of them two or three times, and other scenes many times. And when plans were discussed for the publication of *The Great Controversy* in the principal European languages, she decided to make additions to the book. She was thus able to write more graphically and fully regarding some important events, in preparing the manuscript for translation.

That which Mrs. White has written out are descriptions of representations, often in the form of scenes or views, as given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, together with views of the past, present, and future in its relation to this work. She speaks in the following words regarding the source of the information which she presents concerning the great conflict, and the commission to write it out:

"Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working in different ages, of the great controversy between Christ the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law....

"As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed,—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future."*The Great Controversy, Introduction, x, xi*.

The Place of History

That the reader may understand the principles of the conflict between good and evil, and clearly understand the "fast-approaching struggle of the future," certain portions of *The Great Controversy* are mainly historical in nature; yet Mrs. White did not write as a historian. Moreover, in all her writings, the details of history were always subordinated to the great theme of the conflict.

This is true not only of the original 219-page edition of *The Great Controversy* issued in 1858, but in the same theme as it was greatly expanded in the later books. Even where the facts of the Bible or secular history are introduced, there is always a characteristic background of the invisible, contending forces of good and evil, such as no other writer has ever attempted. Her view of the place of history as exemplified in her own writings, is well expressed in the following words:

"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside. and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—*Prophets and Kings, 499, 500*.

"We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great

reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict in the great controversy."—*Ministry of Healing, 449*.

Having received by revelation the great scenes of the conflict from its inception to its close, it was but natural that Mrs. White should be stirred to a deep interest in the study of historical writings covering the eras of the past that had been presented to her in vision.

When W. C. White was a mere boy, he heard Mrs. White read D'Aubigne's *History of the Reformation* to his father. She read to him on Sabbath afternoons, and sometimes in the evening. She also read from other histories of the Reformation. Her reading helped her to locate and identify many of the events and movements presented to her in vision.

In connection with the writing out of these views of the events of ancient and modern history, and especially the history of the great Reformation of the sixteenth century, she sometimes made use of good and clear historical statements to help make plain to the reader the things which she was endeavoring to present. *For a statement by Mrs. White herself, regarding such use of historical quotations, and her reasons for not citing in the earlier editions of the book all the specific references, see the *"Introduction" to The Great Controversy* Also, by thus corroborating with indisputable historical evidence that which had been revealed to her, she would win the confidence of the general reader in the truths she was presenting.

1888 and 1911 Editions

In her public ministry, Mrs. White had always shown an ability to select from the storehouse of truth, matter well adapted to the needs of the congregation before her; and she also recognized that in the choice of matter for publication in her books, sound judgment should be shown in selecting that which was best suited to the needs of those who would read the book. Therefore, when the new American edition of *The Great Controversy,* enlarged and prepared while she was in Europe, was brought out in 1888, intended for general circulation, there were left out several pages of matter instructive to Adventists, but not appropriate for non-Adventist readers. An example of this may be seen in the chapter entitled, "The Snares of Satan" (*pages 518-530* in the edition of 1911). Portions of this chapter, as it appeared in the earliest edition, were omitted in the revised and enlarged book first issued in 1888. More recently the omitted portions have been reprinted elsewhere for our workers. (See *Testimonies to Ministers and Gospel Workers, 472-475*.)

In 1911, because the electrotype plates for the book were badly worn, it was necessary to reset *The Great Controversy* and when this was done, it was reillustrated, the references to historical quotations were inserted, and in a few instances clearer historical citations were substituted with the express approval of the author. On July 25, 1911, soon after receiving copies of this new edition of the book, Mrs. White wrote of her satisfaction regarding it as follows:

"I regard this new edition with great satisfaction. The book 'Great Controversy' I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of 'Great Controversy,' I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind."—*Letter 56, 1911*.

Patriarchs and Prophets

After the closing scenes of the great conflict had been presented in a fuller and more complete way for the use of both Seventh-day Adventists and the world, Mrs. White's mind turned back to the *beginning* of the conflict, and the story of the early ages was rewritten and published in *Patriarchs and Prophets* making a companion book for *The Great Controversy.* This volume appeared in 1890.

The Writing of *The Desire of Ages*

All through the years it was Mrs. White's desire to deal very fully with the life of Christ, His ministry, His teachings, and His sacrifice for us. That which she had written on this phase of the conflict during the 70's, and which was published in *Volumes II* and *III of the Spirit of Prophecy* and in a number of pamphlets, later seemed to her to be inadequate. Therefore when her work on *Patriarchs and Prophets* was finished, her thoughts turned to the preparation of a more comprehensive treatise on the life of Christ. For this work she carried a great burden, and in her letters we find many references to her hope of being able soon to get the book under way.

When she went to Australia in the autumn of 1891, it was her expectation that the long-hoped-for life of Christ could soon be prepared. During the years 1892 to 1898, she spent much time in writing chapters for this book.

A glimpse of the intensity under which she worked while preparing copy for *The Desire of Ages* is seen in a letter written in 1892 to Elder O. A. Olsen, then president of the General Conference:

"I walk with trembling before God, I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, 'who is sufficient for these things?'"—*Letter 40, 1892*.

A letter written two years later gives us a picture of Mrs. White's busy life, and explains the delay in preparing copy for the forthcoming book. She says:

"Now after I have been in this country nearly three years, there is still much to be done before the book will be ready for publication. Many branches of work have demanded my attention. I am pressed beyond measure with the work of writing out testimonies, caring for the poor, and traveling with my own conveyance, eight, eleven, and thirteen miles to meet with the churches."—*Letter 69, 1894*.

Pressed with these burdens and cares, she did much of her writing when others were asleep. "My time for writing usually commences at three o'clock in the morning," she says, "when all in the house are asleep. Often I am awakened at half past twelve, one, or two o'clock."—*Letter 114, 1896*.

The Ministry of Suffering

It is well known that some of the world's masterpieces of literature, of poetry, and of gospel hymns have been fashioned on the anvil of pain, and so it was with a part of Mrs. White's writings on the life and ministry of Jesus. Some of the choicest passages in *The Desire of Ages* came from her pen when she was confined not only to her room, but much of the time to her bed or to her writing chair fitted with an adjustable rest for her pain-racked arm. Soon after she reached Australia, she began to suffer with inflammatory rheumatism, and for eleven months was in constant pain. Of this experience she wrote:

"I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold."[—*Letter 7, 1892*.]

Released at last from the sickroom, Mrs. White was called upon to enter more fully into the rapidly developing work in Australia, and the many calls for her counsel and assistance, in addition to her extensive correspondence, greatly hindered the progress of the work on *The Desire of Ages*. In a letter written October 23, 1895, she says:

"I have about decided to ... devote all my time to writing for the books that ought to be prepared without further delay. I would like to write on the Life of Christ, on Christian Temperance [*Ministry of Healing*] and prepare Testimony Number 34 [*Volume VI*], for it is very much needed.... You know that my whole theme, both in the pulpit and in private, by voice and pen, is the life of Christ."—*Letter 41, 1895*.

Some have marveled at the extraordinary beauty of the language in *The Desire of Ages*. The last sentence of the foregoing letter, in stating that this was her favorite theme, suggests the reason for the beautiful phraseology of the book.

In the preparation of *The Desire of Ages* as in the preparation of other later publications, Mrs. White did not write the book straight through, chapter by chapter, in the order in which the chapters appeared in printed form. This was not necessary, for during the preceding thirty-five years she had written many hundreds of pages on this theme, much of which had already been published. With this background of material, she instructed those who were employed as her helpers to gather from her published books, articles, letters, and manuscripts what they could find on the subject. With this in hand, she wrote many additional articles as the experiences of Christ were opened anew to her. When these newly written passages, together with what she had written in former years, were grouped in their natural order, she again studied the story in its connection and sometimes added connecting events.

Her writings on the life and teachings of our Saviour were found to be so voluminous that they could not all be contained in one book. Therefore some of the material which could not be included in *The Desire of Ages* was used as material for *Thoughts From the Mount of Blessing*, *Christ's Object Lessons*, and a portion of *Ministry of Healing*.

Work of Mrs. White's Literary Assistants

The statement that in the preparation of her writings for publication, Mrs. White had the help of one or more efficient workers who assisted in gathering the material and in helping to prepare it, does not mean that the books or articles were in any part the product of their pens. They were not.

The matters revealed to Mrs. White in vision were not usually a word-for-word narration of events with their lessons. They were generally in the nature of rapidly appearing scenes or great panoramic views of various experiences of men, sometimes in the past, sometimes in the future. These views were in many instances accompanied by spoken instruction. At times, the actions and conversations of men in groups, or of churches, of conferences, and of multitudes were revealed to her, with a clear perception of their purposes, aims, and motives. Often divine instruction was given to her regarding the meaning and the use to be made of what was thus revealed.

When the time came to write out these revelations, Mrs. White would endeavor to trace in human language that which had been opened before her in these heavenly views. No supernatural force took mechanical control of her hand, and guided in the words which she wrote, and very rarely were the exact words which she should use dictated by the heavenly messenger at her side. Mrs. White speaks as follows regarding her own choice of language in writing out her views:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an

angel, which I always enclose in marks of quotation."—*The Review and Herald, October 8, 1867*.

It was ever a source of regret to Mrs. White that her schooling had been very brief, and her knowledge of the technical rules of writing was therefore limited. W. C. White says he clearly remembers the earlier years of her work in Battle Creek, when James White, on coming home from the Review and Herald office, would be asked to listen to what Mrs. White had written, and to help her in preparing it technically for publication. Then, as she read to him, he would comment on the matter, rejoicing in the power of the message, and would point out weaknesses in composition and faulty grammar.

Regarding such experiences, she made a statement in 1906 as follows:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors, and eliminating needless repetition. Then it was carefully copied for the persons addressed or for the printer."—Mrs. E. G. White, in *The Writing and Sending Out of the Testimonies to the Church, 4*.

As time went on, the making of copies of numerous individual testimonies made it necessary to employ a copyist, and as her husband could not give time to the technical correction of all her writings, the burden of making grammatical corrections was often laid upon the copyist. Several persons were employed as literary assistants in the years that followed. They copied the testimonies, prepared the articles for the periodicals and the chapters for her books. Conscientious Christians only were chosen as literary assistants, and in their work they adhered strictly to the instruction which was given them regarding their part of the work.

It was well understood by the secretaries that only Mrs. White's thoughts were to be used, and even her own words, as far as grammatically consistent, in expressing those thoughts. In no case was the copyist or editor allowed to introduce thoughts not found in Mrs. White's manuscripts. In cases where paragraphs and sentences lost some of their power because of faulty arrangement, the secretaries were expected to make transpositions. They were also instructed to leave out that which was plainly unnecessary repetition. To these rearrangements and omissions, Mrs. White gave careful attention.

Regarding the handwritten manuscripts that came from her pen, her literary secretaries say that they varied markedly in literary perfection. Usually the original manuscripts written when she was not burdened with travel and preaching, or full of anxieties connected with the conditions of the church, were found to be beautiful, forceful, eloquent in expression, and with very few grammatical imperfections. But not a few of the original manuscripts were written hurriedly when she was perplexed by cares and burdens, laboring under the feeling that the manuscript must be completed quickly. At such times she paid little attention to the rules of punctuation, capitalization, and spelling. There was much repetition and faulty grammatical construction. She expected that these matters would be corrected by the copyist.

Speaking of the work of her helpers, Mrs. White, in 1900, made the following interesting statement about the part taken in her work by Miss Marian Davis, who assisted her for more than twenty years:

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do."—*Letter 61a, 1900*.

Another of her secretaries, at a later time, wrote as follows.

"The editors in no wise change Sister White's expression if it is grammatically correct, and is an evident expression of the evident thought. Sister White as human instrumentality has a pronounced style of her own, which is preserved all through her books and articles, that stamps the matter with her individuality. Many times her manuscript does not need any editing, often but slight editing, and again a great deal of literary work; but article or chapter, whatever has been done upon it, is passed back into her hands by the editor."—*Fannie Bolton, in "A Confession Concerning the 'Testimony of Jesus Christ,'" written in 1901.*

Perhaps in some minds the question may linger as to whether the writings, in passing through the hands of the literary assistants, may not have been altered somewhat in thought, or have received additions to the thoughts of the author. This question is clearly answered by written statements from several of Mrs. White's helpers, found in our files.

D. E. Robinson, for many years a literary assistant, said in 1933:

"In all good conscience I can testify that never was I presumptuous enough to venture to add any ideas of my own or to do other than follow with most scrupulous care the thoughts of the author."

W. C. White testified in 1900:

"None of mother's workers are authorized to add to the manuscripts by introducing thoughts of their own."

In the same year Miss Marian Davis wrote:

"From my own knowledge of the work, as well as from the statements of Sister White herself, I have the strongest possible ground for disbelieving that such a thing [the adding of thoughts by the copyist] was done."

Miss Fannie Bolton, for several years one of the helpers, testified in 1894:

"I can say that just as far as it is consistent with grammar and rhetoric, her expressions are left intact."

These clear assertions are in harmony with Mrs. White's statement penned in 1906. After speaking of the help given by her husband and others, as before quoted, she said:

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*The Writing and Sending Out of the Testimonies to the Church, 4*.

A Statement Regarding Later Books

To the question, "How were the later books prepared?" we might briefly reply: Mrs. White wrote voluminously on many topics. To supplement what was written specifically for some definite book, the literary assistant gathered from her various writings—published articles, manuscripts, letters, and reports of discourses—other related gems of thought. Working together, Mrs. White and her assistants planned the outline of the books and prepared the matter chapter by chapter. Then in its final form, the manuscripts were again read and given final approval by Mrs. White, and then sent to the printer.

The Conflict Story Completed

Although the outstanding features of the great conflict were covered in *Patriarchs and Prophets, The Desire of Ages,* and *The Great Controversy,* there still remained two wide gaps in the portrayal of the conflict between good and evil from the fall to the final restoration, one period reaching from the death of David to the birth of Christ, the other covering the first century of the Christian church. When other labors permitted, Mrs. White and her literary assistants undertook with enthusiasm the task of gathering and preparing matter for two more volumes to complete the series. As in the case of *The Desire of Ages* there were to be found in earlier books and in periodical articles, hundreds of pages already in print covering portions of these periods. Also, many chapters and portions of chapters could be drawn from the manuscript file. Then much new matter was written by Mrs. White specifically for the work in preparation.

Limited space permits only one brief statement from Mrs. White relative to the work on these volumes. A letter written October 15, 1911, gives a picture of the work then in progress:

"My work on the book, *'The Acts of the Apostles,'* is completed. In a few weeks you shall have a copy. I have had excellent help in preparing this work for the press. There are other writings that I desire to get before our people, that they may speak when my voice is silent. The book on Old Testament History [*Prophets and Kings*], which we hope to bring out next, will call for earnest effort. I am grateful for the help the Lord is giving me in the labors of faithful, trained workers, and that these workers are ready to carry forward this work as fast as it is possible."—*Letter 88, 1911*.

A few months after the foregoing statement was penned, *The Acts of the Apostles* came from the press and was given a hearty welcome. Soon the work on *Prophets and Kings* was undertaken in earnest, but due to the pressure of other important tasks, was carried forward slowly. The author met with an accident as the last chapters were in preparation. Then, as Mrs. White was unable to continue her careful study and approval of new work on the manuscript, the work ceased. We quote from *Life Sketches* a few words regarding the completion of the book:

"At the time of her accident, in February, 1915, all but the last two chapters had been completed, and these final chapters had been sufficiently blocked out to admit of completion by the inclusion of additional matter from her manuscript file."—*Page 436*.

God-given Instruction

During her last years, Mrs. White frequently took pleasure in rereading the books she had written containing the conflict story. In reviewing her experience in bringing out these books, she places the origin of the information and instruction far beyond her own mind. In 1902, speaking of the source of light presented therein, she said:

"Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour."—*The Colporteur Evangelist, 36*.

Who can question the claim of the humble messenger that she was presenting light and instruction that she had received from heaven? Who can consistently gainsay the divine source of the information and the counsel given in these volumes, as they present the story of the conflict in such a manner as to "shed light on the fast-approaching struggle of the future"? Shall we not, with profound gratitude, give thanks to God, who has through His chosen method of communicating to His people, illuminated their pathway with precious light from heaven?

Chapter 2—The *Testimonies for the Church*

In the opening article, we have presented the story of Mrs. E. G. White's work in writing and publishing the

important instruction found in the “Conflict of the Ages Series.” In continuing the story of her writings, we shall speak of her endeavors to deliver to individuals and to the church, messages that were given to counsel, guide, or reprove, and to encourage the traveler on the Christian pathway.

Very early in her work, messages were given to Mrs. White, rebuking various phases of fanaticism and error that threatened the welfare of the disappointed, distracted believers who were seeking to find light amid the darkness. Views were also given to her which either confirmed conclusions reached by early believers through earnest searching of the Scriptures, or pointed out erroneous conclusions and false interpretations of Scripture. Directions were also given regarding the establishing and enlarging of the work, thus making possible the laying of strong foundations for the future.

As the cause broadened and progressed, and the field in which there were Sabbathkeepers was extended, it became increasingly difficult to reach the scattered members of the “little flock” with the messages given for the remnant church. Oral testimonies were borne by Mrs. White to the small companies of believers as she traveled from place to place. Many testimonies were written out and sent to the leaders or to individuals to whom they were originally addressed.

First “Testimony” in Tract Form

The moving of the *Review* office and the printing press from Rochester, New York, to Battle Creek, Michigan, in the fall of 1855, marked the beginning of an important era in the work of Sabbathkeeping Adventists. In November, a number of leading brethren gathered in Battle Creek to consider the advancement of the work. They saw many encouraging features to cheer their hearts, but they were deeply burdened because of the manifest loss of spiritual zeal among the believers.

The report of the conference states that Monday, November 19, was spent—

“In prayer, and remarks, and confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it. Strong desires were expressed and fervent prayers were offered to Heaven for the return of the spirit of consecration, sacrifice, and holiness once enjoyed by the remnant.”—*Review and Herald*, December 4, 1855.

At this time, while the hearts of the leading brethren were burdened in behalf of the church body, and were seeking Heaven for a revival of power, the Lord chose to send them an answer in a very signal manner. At the close of the meeting a vision was given to Ellen White, regarding which she afterward wrote:

“November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church.”—*Testimonies for the Church 1:113*.

This vision plainly pointed out some of the reasons for the sad conditions in the church which had urged the brethren to this season of prayer. The vision was written out, and the question arose as to how it should be made available to the believers who were addressed. Six leading men who were present when the vision was given expressed their conviction in the following words:

“We, the undersigned, being eyewitnesses when the above vision was given, deem it highly necessary that it should be published, *for the benefit of the church*, on account of the important truths and warnings which it contains [italics ours].

“[Signed] Jos. Bates
M. E. Cornell
J. H. Waggoner
J. Hart
G. W. Amadon
Uriah Smith.”

—*Testimony for the Church [No. 1, 1855], 8*.

The following Sabbath evening, this important testimony was read to the members of the Battle Creek church, and it was unanimously voted by those present that it should be published and thus be made available to the entire body of believers. The matter was set in type, and together with some other testimony matter, was printed on the hand press and bound up as the first “Testimony,” in the form of a sixteen-page tract. The following topics were covered: “Thy Brother’s Keeper,” “Time to Begin the Sabbath,” “Opposers of the Truth,” “Parental Responsibility,” “Faith in God,” “The Messenger Party,” “Prepare to Meet the Lord.”

Only a few hundred copies were printed, and these were distributed without charge. Many copies were sent out by mail, and Mrs. White inserted the following notice in the *Review*:

“I have sent out (postpaid) to brethren in different States about 150 copies of ‘Testimony for the Church.’ It can be had by addressing me at Battle Creek, Mich. I shall be happy to hear from those who may receive it. Those who would encourage the circulation of such matter can do so by assisting in its publication.”—*The Review and Herald, December 18, 1855*.

Little did anyone realize, at that time, that this small pamphlet was the first of a series of *Testimonies for the Church,* which would, in the course of fifty-five years, amount to nearly five thousand pages.

Second “Testimony” in Tract Form

The next spring, in connection with the Annual Conference held in Battle Creek, matters of most solemn importance for the church were again revealed to Ellen White. A few months later, a second sixteen-page tract entitled *Testimony for the Church,* containing the record of this memorable vision, was published and sent out. On the last page may be found this interesting explanatory note, signed by two of the leading men in the Battle Creek church:

"To the Saints Scattered Abroad

"The foregoing testimony was given in the presence of about one hundred brethren and sisters assembled in the house of prayer, on whose minds it apparently made a deep impression. It has since been read before the church at Battle Creek, who gave their unanimous vote in favor of its publication for the benefit of the saints scattered abroad.

"[Signed] Cyrenius Smith
J. P. Kellogg."

—*Testimony for the Church [No. 2, 1856 ed.]*.

The matter in this pamphlet first appeared in print as one article. It was later divided into three chapters bearing the titles: "The Two Ways," "Conformity to the world," "Wives of Ministers."

There appeared in the *Review* a note similar to that which appeared after the distribution of the first *Testimony for the Church,* nine months before, stating that it was sent out without charge, and was "free to all."

Ten Appear in Pamphlet Form

Following this modest beginning there appeared at varying intervals additional numbers of *Testimonies for the Church.* Ten were sent forth between the years 1855 and 1864. These were all published in pamphlet form with paper covers, and at first were sent out free. Later on, as the size increased, they were sold at ten or fifteen cents a copy. The pamphlets were numbered consecutively as they appeared, and these numbers have been carried through into our present nine-volume series of *Testimonies for the Church.*

The readers of the *Review* saw the notice of each number as it came from the press, and many sent in their orders for the pamphlets. Of course, not all accepted the *Testimonies.* Some rejected and opposed them. But as the messages were generally accepted, important reforms were brought into the church and great advancement was made.

In these early numbers of *Testimonies for the Church* there appeared only articles of a general character. The subjects dealt with pertained to the welfare of all the believers. But in addition to these general messages, Mrs. White was entrusted with many personal testimonies for individuals. These she must deliver either orally or in writing.

Personal Testimonies Published

Many of the personal testimonies which were written out and sent to the individuals addressed dealt with dangers and problems which confronted others in similar circumstances. It soon became evident that the instruction found in many of these would also be of great benefit to the church members generally, and it was decided to include them in the published *Testimonies.* Of this, Mrs. White wrote:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church....

"I know of no better way to present my views of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies. Perhaps there is no more direct and forcible way of presenting what the Lord has shown me."—*Testimonies for the Church 5:658, 659*.

As to the Lord's approval of this, she says:

"In a vision given me June 12, 1866, I was shown that which fully justified my course in publishing personal testimonies: 'When the Lord singles out individual cases, and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly so. If one is reproved for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed, and wherein they have been guilty of the same sin.'"—*Testimonies for the Church 5:659*.

The work of correcting wrongs and reproving sins was not pleasing to the great enemy of souls, and it is not strange that he should endeavor to prevent the message from reaching the individuals whom he had led into sin. An allusion to this is found in these words:

"You should have had this long ago, but our labors have been so hard that I could not possibly get the time to write. Every place that we visited brought before my mind much that I had been shown of individual cases, and I have written in meeting, even while my husband was preaching. The vision was given me about two years ago. *The enemy has hindered me in every way he could* to keep souls from having the light which God had given me for them." *Testimonies for the Church 1:711* (italics ours).

One gets a glimpse, in a brief statement written a few months later, of the circumstances under which much writing was done:

"Tuesday we journeyed thirty-two miles to St. Charles [Mich.], and stopped for the night with Brother Griggs. Here I wrote fifteen pages of Testimony, and attended meeting in the evening. Wednesday morning we

decided to return to Tuscola if Brother Andrews would fill the appointment at Alma. To this he agreed. That morning I wrote fifteen pages more, attended a meeting, and spoke one hour, and we rode thirty-three miles with Brother and Sister Griggs to Brother Spooner's in Tuscola. Thursday morning we went to Watrousville, a distance of sixteen miles. I wrote sixteen pages and attended an evening meeting, in which I gave a very pointed testimony to one present. The next morning I wrote twelve pages before breakfast, and returned to Tuscola, and wrote eight pages more."—*Testimonies for the Church 2:14*.

Thus, many times under unfavorable circumstances, and when heavily pressed with other lines of labor, Mrs. White faithfully delivered the messages orally, by personal correspondence, and by the printed page.

First Ten Reprinted

Testimony for the Church, Number Ten, came from the press early in 1864. By this time the small editions of the earlier pamphlets were out of print. As requests for these became urgent, it was decided that the earlier numbers of the *Testimonies* should be reprinted. Just at this time *Volumes III* and *IV of Spiritual Gifts* were being prepared, and the reprinted *Testimonies* formed *part of Volume IV* of this series.

It is of interest to note in this connection, that in this first reprinting of the *Testimonies* not all of that which constituted the first ten numbers was included. This fact, with the reason therefor, was stated by Mrs. White in her "Remarks" which formed a *foreword to the "Testimony" section* of *Spiritual Gifts Volume IV*:

"During the last nine years, from 1855 to 1864, I have written ten small pamphlets, entitled 'Testimony for the Church,' which have been published and circulated among Seventh-day Adventists. The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to reprint them, as given in the following pages, *omitting local and personal matters, and giving those portions only which are of practical and general interest and importance. Most of 'Testimony' No. 4 may be found in the second volume of 'Spiritual Gifts,' hence, it is omitted in this volume*" [italics ours].

The significance of the action that was taken in this first reprinting of the *Testimonies* and of this statement written by Ellen White, is at once apparent. While she recognized that these testimonies were a presentation of messages from heaven, yet she pointed out that certain of these articles were, by their very nature, not necessary to all church members for all time. So in reprinting the *Testimonies* only those were selected which seemed to be "of practical and general interest and importance."

Three classes of matter were mentioned as being omitted.

First, matters of local nature. Even within nine years after the first *Testimonies* were published, it was recognized that there were certain local matters that need not be perpetuated for general reading.

Second, matters of a personal nature. With the passage of time, Ellen White felt that specific messages regarding persons whose actions and influence affected the general interests of the work only temporarily, might be omitted in future editions, designed for general circulation.

Third, that which was repeated in other volumes. Mrs. White also felt that the volume of matter contained in *Testimonies for the Church,* might be lessened by omitting such subject matter as was included in other volumes that were available. The first ten numbers of the *Testimonies* totaled about 450 pages. After Mrs. White had selected from these ten numbers that which she considered to be "of practical and general interest and importance," "omitting local and personal matters," and that which was found in other publications, the reprinted series was reduced to 160 pages, or a little more than one third its original content.

The question might very properly be asked whether she, as the Lord's messenger, was working within her rights and prerogatives when she omitted in reprints a part of that which had previously been published as *Testimony for the Church.*

In considering this matter, we may well bear in mind that not all the writings of the Bible prophets were preserved for general reading for all time in the Bible. And we may reasonably conclude that the books mentioned but not included in the Bible, and the messages of prophets who were named, but who did not contribute to the Scripture canon, were of immediate importance to the people living at the time that they were written. However, being local in character, they were not needed for all time, and were with good reason not included in the Scriptures.

It would seem that Mrs. White exercised good judgment in omitting from a book for general circulation, matter that had already served its purpose in meeting certain specific issues. Although the messages were given to her by the Lord, she carried very largely, under the guidance of the Holy Spirit and with the counsel of her brethren, the responsibility of deciding how to deliver those messages to individuals or to the church at the proper time and place.

Reprinted Again in 1871

Another nine numbers of the *Testimonies* appeared in pamphlet form between the years 1865 and 1870. By the year 1871, although many of the later numbers were available at the office of publication, the earlier numbers were again out of print. To meet this increasing demand, Numbers 1-16 were printed and bound in two books of about five hundred pages each. In speaking of this reprint, Elder James White makes the following statement which explains the appearance of all of the *Testimonies* in their completeness in this new series. In the Preface he wrote:

"During the period of sixteen years Mrs. White has published her 'Testimonies to the Church' in a series of pamphlets, which, at this date, number twenty. But as the editions of the first numbers were small, and have long since been exhausted, we are not able to furnish the series complete to the numerous friends who subsequently embrace the views of Seventh-day Adventists. The call for these 'Testimonies' being large, we republish, and offer them in this form.

"And we are happy to do this, inasmuch as the 'Testimonies,' given under the trying, and ever-changing circumstances of the past sixteen years, ever breathing the same high-toned spirit of Scriptural piety, contain in themselves the best evidences of their being what they profess to be.

"There are in them matters of a local and personal character, which do not have a direct bearing upon our time. But as many have desired it, we give them complete" [italics ours].—*Testimonies for the Church, Vol. 1, 1871* edition.

Omitted Portions Restored

There are two points in this statement by Elder James White which we note particularly. *First, the evidence of the integrity of the Testimonies*. James White rejoiced that the *Testimonies* could be presented in their entirety, because they always breathed "the same high-toned spirit of Scriptural piety," even though they were "given under ... trying, and ever-changing circumstances." *Second, the subordinate place of local and personal testimonies.* In response to the desire of many, those portions of *Testimonies* No. 1-10 which had been omitted by Mrs. White in the first reprint were now restored. Yet in doing this, James White recognized, as did his wife when preparing the first reprint, that these "local and personal" portions did not "have a direct bearing upon our time."

28 Numbers Available in 1879

During the next eight years Numbers 20-28 of the *Testimonies* series appeared. In these early days the *Testimonies* attained their widest circulation and were best known in the form of pamphlets, consecutively numbered. The plan of grouping together several of these in bound volumes was continued through the years until by 1879 there were six volumes, containing *Testimonies* Numbers 1-28, inclusive. These volumes were not numbered and should not be confused with our present volume arrangement.

By 1883 the publishers were again unable to furnish complete sets of the *Testimonies* either in pamphlet form or in bound volumes, and to meet the constant demand for this precious instruction for the church, it was decided to republish all of Numbers 1-30, *Numbers 29* and *30* having appeared by this time. There were certain problems in connection with the proposal regarding the printing of this third edition, however, which it was felt must be duly considered. A number of the *Testimonies* had been written under very unfavorable circumstances, and in the haste to bring them before the people, numerous grammatical imperfections had been allowed to pass uncorrected into the published works. Now that the *Testimonies* were to be reprinted, it was recognized by Mrs. White and her associates that these imperfections in expression should be corrected so as to present the messages in better literary form.

Vital Principles Enunciated

The question was of such vital importance that it was carried to the General Conference session of 1883. At that meeting, important decisions were reached which not only affected the reprinting of these *Testimonies* but which also placed the denomination on record as to its understanding of certain fundamental principles having to do with the utterances of the Spirit of prophecy. We quote from the minutes of the meeting:

"32. Whereas, Some of the bound volumes of the 'Testimonies to the Church,' are out of print so that full sets cannot be obtained at the office; and,

"Whereas, There is a constant and urgent call for the reprinting of these volumes; therefore,

"*Resolved*, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

"33. Whereas, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and,

"Whereas, *We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed* [italics ours]; therefore,

"*Resolved*, That in the republication of these volumes, such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought; and further,

"34. *Resolved*, That this body appoint a committee of five to take charge of the republication of these volumes according to the above preambles and resolutions."—*Review and Herald*, November 27, 1883.

Thus it was recognized that the messages which were imparted to Mrs. White came not through a mechanical, verbal inspiration, but rather through an enlightenment of the mind. Mrs. White was ever desirous that the messages entrusted to her should be presented in a manner to convey most perfectly to others the thoughts imparted in the revelations. These revelations were many times presented through scenes or views

which passed before her. She must then describe them to the best of her ability, and in doing this, she endeavored to use the most fitting language at her command. Thus in preparing the manuscript for publication, any mechanical or editorial changes made by her or her secretaries, or any alterations or additions which she herself might make to bring out the thought more clearly or more forcefully, were fully justified. Similarly, in the published *Testimonies* mechanical, grammatical, or editorial changes in these described limits, were also in place.

Nos. 1-30 Issued as Volumes I-IV

In harmony with the action at the General Conference, a committee of five was named to examine the thirty numbers of the *Testimonies* involved. They did conscientious work and laid all matters of importance before Mrs. White for her approval. As had been planned, the new edition came out on a larger size page, a more appropriate type was used, and Nos. 1-30 were issued in four volumes—Volumes I-IV of our present nine-volume series of *Testimonies for the Church.*

Concerning the work done in the preparation of this edition, the following statement from the publishers appears in the "Preface to the Third Edition:"

"In the 'Testimonies' as first printed, blanks or initials were generally used for the names of the persons addressed. For these are now substituted the letters of the alphabet, beginning with A in each number.

"In the earlier visions the words 'I saw' were very frequently inserted. As the writer considers this repetition needless, and as they constitute no part of the record of what was seen, they are sometimes omitted. Some grammatical and rhetorical changes also have been made for the sake of strength and clearness. In making these changes great care has been taken to preserve every idea, and in no case have either words or sentences been omitted unless as above indicated, to avoid unnecessary repetition."—*Testimonies for the Church* Vol. 1, pp. iii, iv.

Volumes V-IX

This new edition of 1885 was heartily welcomed, and its widely circulated volumes bear a marked influence in the lives of the church members and the policies of the church at large. Later numbers were added to this set, and in 1889, Volume V appeared, containing *Nos. 31*, *32*, and *33*. *Volumes VI*, *VII*, *VIII*, and *IX* appeared as complete volumes, and with *Volume IX* the series was brought to a close in 1909. The nine volumes contain nearly 5,000 pages of instruction and counsel to the church, and are now conveniently bound together in the family set of four volumes.

Selecting Articles for Publication

The early numbers of the *Testimonies* issued in small pamphlets contained messages of immediate interest and value to the church at the time the messages were given. These published *Testimonies* however, contained only a part of that which had been written, for many of the messages were of such a personal or local nature that there was no need for their publication. From the very first, it was necessary that choice be made of articles best suited for general circulation. In making this choice, Ellen White did not always rely solely upon her own judgment, but welcomed the counsel of workers of long experience in the cause. Her practice of consulting, when possible, with her ministering brethren regarding the best manner of presenting the views given, was stated by her in 1906 as follows:

"It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given.... In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people."—*Writing and Sending Out of the Testimonies to the Church, 5*.

At that time, Elder James White, with his general knowledge of conditions in the field, was well qualified to give counsel as to the use of the matter. In the case of the first number of the *Testimonies* the messages were read to the Battle Creek church, and, by vote of those present, it was decided that they should be published for general circulation. The choice of that which should be placed in print for general circulation, did not rest, however, entirely with human counselors. Quite early in her work she was given the assurance:

"You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He is leading you. God will give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you."—*Writing and Sending Out of the Testimonies to the Church, 11*.

While many of the *Testimonies* by their nature gave instruction of universal application, others met specific issues. Many set forth timely counsel regarding the advancing work of the church. In choosing articles for the later-published *Testimonies* if a subject of general interest was found to have been treated in an early number of the *Testimonies* the later article was not, as a general rule, published. As a cumulative group of writings, they grew in scope and value as time advanced, for as more and varied issues were met, counsel was given in the *Testimonies* to meet these issues. As the volume of writings grew larger, and the field of subjects covered increased, greater care had to be exercised in the choice of matter, in order to avoid undue repetition.

Not only was the choice of articles an important task, but study must also be given by Mrs. White to the phraseology. The messages must be presented in the clearest way, in order that they might not be misunderstood. In 1901, she spoke of her work in gathering and examining matter for publication in *Volume VI*. Here are her words:

"I have much to do before going to Conference. There are some things to be completed for Testimony 34 [*Vol. VI*].... I had thought to go to the sanitarium for a while, but I seem to be needed here. I must select the most important matters for the Testimony, and then look over everything prepared for it, and be my own critic; for I would not be willing to have some things which are all truth to be published; because I fear that some would take advantage of them to hurt others.

"After the matter for the Testimony is prepared, every article must be read by me....

"I try to bring out general principles, and if I see a sentence which I fear would give some one excuse to injure some one else, I feel at perfect liberty to keep back the sentence, even though it is all perfectly true.

"During my sickness, I have worked every day excepting the Sabbath sitting on the bed propped up with pillows."—E. G. White *Letter 32, 1901*.

A few months later, she spoke of her letter writing and of the relation of her letters to future books:

"Since the beginning of the year [1902], I have written about seven hundred pages. Much of this matter is letters to different persons. These letters will be used in the 'Testimonies,' and will, I hope, be a help to our people. At times my brain is so intensely active that it seems impossible for me to write the ideas as fast as they come to me."—E. G. White *Letter 68, 1902*.

"Testimony Treasures"

The nine volumes of the *Testimonies for the Church* will always have a very wide distribution and use, but there are many families who are not vitally concerned with the details of the conduct of the work of the denomination who find their five thousand pages quite formidable from the standpoint of compassing the reading. Thus by the very size of the full set, not a few are cut off from its benefits.

To provide the principal testimony counsels in popular compact form for easy handling and reading, the trustees of the Ellen G. White Publications have selected about one third of the articles from the nine "Testimony" volumes and have had them reprinted in three volumes entitled *Testimony Treasures*. This selection of matter, embodying a representation of every important phase of counsel of import to the world-wide church found on the *Testimonies* is being rapidly translated and published in the leading languages of the world. We will soon have around the world, in English and other leading languages, a standard, uniform three-volume set of selections from the *Testimonies.*

In many families, even those possessing the full nine volumes and using them in reference work, the *Testimony Treasures* will serve as books from which the important counsels will be read in their consecutive order. The instruction, information, and counsel vital to each church member will be found in these three volumes.

Not appearing in them are the messages of local and personal import and counsel concerning certain institutions. Nor do the *Testimony Treasures* contain articles which are closely paralleled in other widely used E. G. White books, such as the five volumes of the "Conflict of the Ages Series."

As a rule the articles are selected in their entirety and arranged in the order in which they were originally published. No change has been made in the text matter excepting as might be called for in following current forms of punctuation and spelling, and in correcting an occasional grammatical error. The original source of each article is clearly given. *Testimony Treasures* are issued as a part of the popular Christian Home Library Series, and *Volume III* contains an index for the three-book set.

It was recognized at the outset that such a selection of matter could not and would not take the place of the full set of the *Testimonies.* Today, as in the earlier years, our workers and many students will desire the complete set. There was never any intention to revise or retire the nine-volume set. They will always have a place and will continue to have a wide circulation and systematic study. But the publication in inexpensive form of the *Testimony Treasures* having to do with Christian experience and a preparation to meet our returning Lord, now opens the way for thousands of Adventist families to benefit by counsel of most vital importance to every believer. Thus the *Testimony Treasures* will have a wide field of usefulness, and will help to make possible the commendable goal set forth by Mrs. White when she wrote:

"The 'Testimonies' should be introduced into ever Sabbathkeeping family."—*Testimonies for the Church 4:391*.

Mrs. White's Legacy to the Trustees

Statement by Arthur G. Daniells

Several times during the later years of her life, Mrs. E. G. White expressed to me, and to others, concern regarding the future of her writings. She was anxious that her books already in print should continue to be widely circulated, also that a proper use should be made of the unpublished manuscripts that she would leave.

It was difficult at that time for me to understand this anxiety on her part. I tried to assure her of the deep interest our people had in her work, and of my conviction that when the time of which she made mention

should come, the leaders would surely take such steps as were necessary to promote the circulation of her messages.

But such assurance did not satisfy her. She said that she had received cautions indicating that the leaders might become so busy with administrative work that they could not give proper attention to the promotion of her particular writings. And she feared that no one, except perhaps her son, Elder W. C. White, would adequately realize the need of bringing forth at the proper time such unprinted manuscripts as contained certain cautions and warnings the Lord had given her which would be needed in the closing years of our work.

So for a number of years this burden rested upon her heart. She desired and urged us to study with her what arrangements could be made, while she was still living, to ensure, after her death, the proper use of her manuscript testimonies, to promote the circulation of her books, and to bring out such new publications as would be needed from time to time. At length she was led to appoint certain ones to act for her as trustees in carrying out these wishes and responsibilities.

In her last will and testament she embodied her desires regarding the lines of work to be carried forward, and appointed the following five men, W. C. White, F. M. Wilcox, C. H. Jones, C. C. Crisler, and the writer, to act as trustees in carrying out this instruction.

The task of maintaining the circulation of the books, of preparing matter for translation into other languages, and of bringing forth suitable portions of the unpublished manuscripts, was greater than could have been anticipated.

We feel that the future of this work seems very bright. There is a growing spirit of cooperation between our publishing houses, our conference leaders, and our ministers generally, in strong, successful efforts to increase the circulation of the Ellen G. White books. This cooperation is the result of a better understanding of the problems before us, and the way in which we are endeavoring to meet these problems.

We have found a growing interest on the part of many of our people, especially among the ministers, to have a better acquaintance with the work that Sister White committed to the trustees. This is manifested by the number of visitors who come to the "Elmshaven" office to see for themselves and to ask questions. The nature of these questions is indicative of the points of interest to our people, and it has seemed very desirable to give the readers of the *Ministry* the benefit of the information that has been placed somewhat in lecture form by Brother Arthur L. White, as he has had occasion to meet the many visitors at the office, together with additional important information that should prove of great value to the workers in this cause.

Arthur White is the son of Elder W. C. White. He has been connected with the work of the Ellen G. White Estate at "Elmshaven" for nearly six years, and has become familiar with its various features. He has been appointed by the trustees as assistant secretary and treasurer.

In order that our ministers and other workers may have the information they should have, the trustees have authorized Arthur White to prepare this series of articles, which, approved by them, will now appear in the *Ministry*. It is our hope that a wider and better understanding of the work of the trustees may be the means of answering questions that are sometimes asked, and may give a truer understanding of the importance of the task that they are facing. You, readers of the *Ministry*, must, as leaders and teachers, share with us the great responsibility of promoting the circulation of these messages that have been given to this people by the Most High, who rules the universe.

Glendale, California.
March 11, 1935.

Brochure IV — The Custody and Use of the Ellen G. White Writings

Chapter 1—A Visit To "Elmshaven" *Note.—The two introductory articles are written from the viewpoint of a group of visitors to the "Elmshaven" home and the Washington office.

In the beautiful Pratt Valley, just below the St. Helena Sanitarium, and only a short distance from the town of St. Helena, California, there lies a property known as "Elmshaven." It was here that the chosen messenger of God, Mrs. Ellen G. White, made her home the last fifteen years of her life, during which time she brought out in book form many of the precious messages which had been entrusted to her. And it is here that the work in connection with the handling of her writings was carried forward for twenty-two years following her death.

This property was selected after weeks of diligent search to find the "refuge," of which the Lord had assured her on the ship when she was returning from Australia. Here, this untiring laborer for God found quiet, restful surroundings favorable to the prosecution of her bookwork. With no inclination to enshrine any earthly spot, one is nevertheless solemnized at the thought of the angel messengers from heaven who frequently here appeared to Mrs. White, to give instruction and counsel to the church through the prophetic gift.

The modest estate, consisting of a few acres of farm and hill land at the time of Mrs. White's death, has

since been diminished to about half its former size, and has been purchased and at the present time is the property of one of our evangelists.

As we enter the home, a two-story frame building, we note that, though substantially built and roomy, it represents no elegance and no extravagance.

Two rooms on each floor are of special interest to the visitor. We go first to the second floor, climbing the winding stairs, and turn to the left to enter Mrs. White's sleeping room—a fair-sized chamber, which is well lighted and has opportunities for good ventilation. Moving through the hall, we next enter the study, or writing room, as it was called, and find it to be a large pleasant room, heated with a fireplace, and well lighted, particularly the southeast corner, where stood the comfortable armchair with footrest, and the convenient lapboard on which many pages of manuscript were written. We notice that this room is equipped with bookshelves, file drawers, and cupboards, where were kept Mrs. White's library, her manuscripts and writing materials. In the bedroom and the study may be seen the furniture nearly as it was when she was living here.

As we gaze down the hall, a picture comes to mind of the small figure hurrying to the study, carrying some important message to be communicated through her to the church, or possibly a bundle of manuscripts for a new book. Perhaps the eye catches sight of the threshold to the study where on Sabbath moring, February 13, 1915, she fell, and it was found later she had suffered a fractured hip. We will then be reminded that the cheery study became a chamber of helplessness, in which on July 16, after she had been confined to her bed for five months, the long life of service came to a peaceful end.

Returning to the stairway and descending to the ground floor, we pass into the sitting room, with an ample fireplace to the right, and to the left, sliding doors opening to the dining room. As we pause for a moment by the fireplace, we are reminded of the precious seasons of worship enjoyed here, and of Mrs. White's earnest supplication for grace, guidance, health, and strength for service.

As we step into the dining room, we think back to the time when Mrs. White presided at the head of the table, around which the family, and frequently leading workers, gathered to enjoy a well-prepared meal, and to spend a pleasant hour in talking of the day's activities or recounting interesting experiences in travel and labor.

Leaving the house and walking under the wide-spreading live oak, we step into the square two-story frame office building, and passing through a narrow hall with offices to the right and to the left, we enter the library at the back. Here, before us, on the farther side of the room, we see the doors opening into the fireproof vaults which for many years protected the writings and historical treasures pertaining to Mrs. White's life and work.

Had we made our visit to the office before December 31, 1937, we would have found this building busy with activity and the manuscript vaults crowded with important documents, many of them in bound form on shelves and others stored in various filing cabinets.

Early in 1938, long-standing plans for moving the files, and the work conducted at "Elmshaven," to the office of the General Conference, at Takoma Park, Washington, D.C., were carried out; so today the office building serves only as a dwelling. "Elmshaven" continues, however, to hold a place in the hearts of Seventh-day Adventists, as is evidenced by the many visitors who annually call for a brief visit.

Chapter 2—A Visit To the Washington Office

When visitors inquire at the reception desk at the General Conference building for the office of the Ellen G. White Publications, they are directed to the ground floor. Here, at the front of the building, they find a conveniently arranged suite of offices, an exhibit room, and a large vault devoted to the Ellen G. White documents and to the continuing work of the custody of the Ellen G. White writings.

With a member of the office staff as a guide, we step first into the well-protected concrete vault, and as we do so, we notice the secure fireproof door with combination lock which guards the literary treasures which the visitors have come to see. This vault is a room eighteen by twenty-one feet, divided into two sections: the library section and the manuscript room. Entering the library section first, we observe that it is well filled with library shelves, holding many precious publications. Turning to the left, we find the bound file of *The Second Advent Review and Sabbath Herald*—the issues of our church paper for more than a hundred years, bound in nearly a hundred black-covered books. We examine the first volume, edited and published by Elder James White in Paris, Maine, in November, 1850. We see also the *Present Truth* and a supplemental document, *The Advent Review*, which preceded the *Review* in 1849 and 1850. In another part of this room we see files of the *Youth's Instructor*, our young people's journal, started by Elder James White in 1852; the *Health Reformer*, begun in 1866; and the *Signs of the Times*, also initiated by James White as a religious newspaper on the West Coast in 1874.

A complete file of the *General Conference Bulletins*, the *S.D.A. Yearbooks*, and various and sundry periodical publications of the denomination, together with a pamphlet file of more than a thousand documents bound in half a hundred black and red covered books, are all found in this room. The key to these materials is the card index, a file of several thousand cards in daily use by the office staff, for they record the topics presented in these rich sources.

To this section of the vault come not a few Seventh-day Adventist workers and college and Seminary students for certain lines of research work.

Before the grilled door to the manuscript room is unlocked, we pause for a moment near a table on which rests the memorable old leather-bound family Bible, weighing more than eighteen pounds, which Ellen Harmon, a frail girl of seventeen, held on her extended left hand for approximately half an hour while in vision. For the description of this experience, see page 26.

Now as our guide unlocks the door, we step into the manuscript section of the vault, a room filled with banks of file cases and storage shelves, loaded with rare early documents. From a shelf near the center of the room, our guide takes a little work, the first Ellen G. White book, a pamphlet of sixty-four pages, published in 1851 and bearing the title *A Sketch of the Christian Experience and Views of Ellen G. White*. Along with this we find the *Supplement*, which was published in 1854, and also the first writing of the story of the great controversy, known better today as *Spiritual Gifts, Volume 1*, published in 1858. *Note.—These three publications, issued in the fifties, were in 1882 united in the book *Early Writings*. Among other early publications are the first numbers of the *Testimonies*, issued from 1855 and onward, the four volumes of *Spiritual Gifts*, the six pamphlets entitled *How to Live*, and the *Spirit of Prophecy* in four volumes. On shelves above are other rare publications—more than a score of early editions of books written by James and Ellen White, as well as many other early volumes of the Advent Movement.

To the left, in this section of the vault, is the Ellen G. White manuscript and letter file. In the one hundred twenty drawers of the Shannon File Cabinet is kept this collection of approximately 55,000 †Note.—Early printings specified 45,000 pages. All E. G. White handwritten documents have since been copied and now comprise a part of the typewritten file. manuscript pages of her writings. Beside this stands the card index, in which are catalogued on 15,000 cards the principal subjects dealt with in the manuscripts.

The back wall of the inner vault is given over to a bank of regular letter file cabinets, with forty drawers devoted to document storage, and facing this is a similar bank of files filled with correspondence from the early days—letters received by James and Ellen White from our leading workers from 1860 and on.

Needless to say, this collection is rich in historical matter.

On the long shelves lining the inside wall are many records of great value. Here we see a shelf of irregular black and red books. These are the Ellen G. White handwritten diaries, running back to 1859, which, although incomplete, constitute a rich source of biographical data. On another shelf in heavy envelopes there is a file of about one thousand Ellen G. White letters in handwritten form. The earliest letter preserved was written in 1847, and this file carries us well into the eighties, when typewriters first came into use in Mrs. White's work. This file covering a forty-year period is incomplete because as a general rule in those early days the original copy was sent to the person addressed. To make them more readily available for research work, type-written copies have recently been made.

Before we leave the vault the guide explains that in efforts to safeguard the precious E. G. White documents a microfilm copy of her manuscripts is housed in a locked and sealed case in a good vault in the heart of the continent. In addition to this, a branch White Estate office with a secure vault holding duplicate copies of key E. G. White materials, including the manuscripts, has been established at Berrien Springs, Michigan, at Andrews University. This is a second step in providing security and at the same time making vital White Estate materials available for appropriate use at the University.

From the vault we step across the hall to the exhibit room. Here we are shown the E. G. White books as they are published in various parts of the world. *Steps to Christ* we see in most of the eighty-three languages in which it has been published. *The Great Controversy* is pointed out to us in thirty tongues, *Patriarchs and Prophets*, *The Ministry of Healing*, *Thoughts From the Mount of Blessing*, *Selections From the Testimonies*, and others are found in many languages. These are kept in the old sectional walnut bookcase used in the White home in the early eighties when Ellen G. White was preparing the copy for *Spirit of Prophecy, Volume IV*—the first edition of our present *Great Controversy*.

On a nearby table we see the E. G. White books in the raised Braille letters for the blind, and then we hear a few lines from *Steps to Christ* in the Talking Book, also for the blind. The glass cases of the exhibit room are filled with Ellen G. White handwritten manuscripts, human-interest documents, early hymnbooks, and other early records.

Before we leave, our guide tells us of the work of the custodians of the E. G. White documents and of the creation of the trusteeship to care for the writings, and of the several lines of endeavor which the trustees are carrying forward. These are explained fully in the following pages.

Chapter 3—The Custody of the Ellen G. White Writings

Practically all of the extant Ellen G. White writings, published and unpublished, are on file at the office of the Ellen G. White Publications. In the light of this fact, these questions naturally come to mind: Did Mrs. White, before her death, plan for the future care and use of these writings? If so, to whom were they entrusted? and who is responsible for their custody? With such pertinent questions as an introduction, we shall in this chapter consider the plans that Mrs. White devised and instituted for the preservation of her writings, and for the continuance of certain specified work with these writings subsequent to her death.

After making her home at "Elmshaven," Mrs. White, realizing her advancing age and the possibility of not

having much longer to work, gave careful thought, from time to time, to the future of her published works and her manuscripts. Eight years before her death she wrote:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*The Writing and Sending Out of the Testimonies to the Church, 13, 14*. (Available from Ellen G. White Publications. Price, 5 cents.)

As she neared the close of her lifework, she made definite provision for the future handling of her writings after her decease. This we find in a document bearing date of February 9, 1912, "The Will of Mrs. E. G. White," which forms the basis of this statement. We shall quote from this instrument, drafted in the customary legal form, such portions as pertain to the subject under discussion. Here are the key provisions regarding the care and use of her writings, in their original setting:

"I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones, Arthur G. Daniells, and Frank M. Wilcox" [here in the will there appears a listing of her modest properties, consisting of the home and its appurtenances referred to in the opening statement describing "A Visit to Elmshaven"] "all of my right, title, and interest in the copyrights and book plates in all languages, of the following publications" [here follows a list of her current books]; "also, my general manuscript file and all indexes pertaining thereto; also my office furniture and office library.

"Together with all and singular, the tenements, hereditaments, and appurtenances thereunto belonging, or in anywise appertaining in trust nevertheless for the uses and purposes hereinafter contained.

"To Have And To Hold, the said real and personal property unto said trustees, and their successors, upon the trust to enter into and upon and take possession of the said real estate and said personal property.

"Administering, preserving, and protecting the said real property and of handling said personal property, and publishing and selling said books and manuscripts and conducting the business thereof."

The will then leads into certain financial provisions, and in further specifying the work of the trustees in their care and use of the writings, says:

"Then my said trustees shall use the overplus for the improvement of the books and manuscripts held in trust by them, and herein provided; for the securing and printing of new translations thereof; for the printing of compilations from my manuscripts."

Thus we have before us the general plan as developed by Mrs. White in the creation of a board of trustees to care for her writings, and the definite instructions given to these five men. We find that their work as custodians of the writings falls into three general classes:

First, the care and promotion of the E. G. White books in the English language.

Second, the preparation of manuscripts for, and the promotion of the translation and publication of, the E. G. White writings into foreign languages.

Third, the custody of the manuscript and letter files, and the selection of matter therefrom for general circulation.

The five men appointed to this sacred trust were men of long experience, chosen by Mrs. White because of their acquaintance with her experience and work, and because their qualifications fitted them to carry this responsibility.

Immediately following Mrs. White's death, the trustees of her choosing took control of her property and work, and undertook the carrying out of the provisions of the trust as custodians of her writings in harmony with the will of its creator.

Aside from the manuscript and book properties, the real and personal property was convertible into cash and most of it was sold. The proceeds from the sale of these properties, together with royalty income, have furnished sufficient means to meet all obligations that stood against Mrs. White at the time of her death, and to carry forward certain phases of the work of the trustees. The obligations referred to had been largely incurred through many charitable gifts in forwarding the cause, and the large expense of preparing her manuscripts and publishing her works in many foreign languages. With an assured royalty income from her books, she felt justified in borrowing money with which to speed their wide circulation. *For a fuller statement regarding Mrs. White's indebtedness and its liquidation, see *Ellen G. White and Her Critics, by F. D. Nichol, pp. 516-530*.

The business having to do with real and personal property other than the continuing custody of the writings, having been largely executed soon after Mrs. White's death, there consequently remain to their care now only these writings, either in published form or in manuscript.

The original group of trustees were fortunate in being privileged to labor together without a break in their numbers for nearly two decades. In more recent years, however, all of the five men of Mrs. White's choosing have passed to their rest, and others have been selected to fill the vacancies thus created. This has been done in harmony with the express instruction given by Mrs. White in her "will," that:

"If a vacancy shall occur for any reason among said trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some fit person."

In 1933 the original board of five trustees, in counsel with the leading officers of the General Conference, laid careful plans to ensure the continuance of the custody of the Ellen G. White writings in succeeding years, in harmony with Mrs. White's instruction. These plans involved, among other things, two major steps:

1. The drawing up and registering of Articles of Incorporation, thus establishing the perpetuity of the trusteeship.

2. Arranging for moving at some appropriate future date the files and office of the Estate from "Elmshaven," near St. Helena, California, to the General Conference building in Washington, D.C. This move was made in 1938.

The Articles of Incorporation filed in 1933 state that the purpose of the corporation is "to carry out and perform the provisions of the charitable trust created in the last will and testament of Ellen G. White, deceased." The five trustees designated by Mrs. White, or their successors, appointed according to the provision of her will, are the constituency of the corporation. The same persons are the board of trustees of this corporation.

The true nature of the work of the Ellen G. White Estate, Incorporated, is revealed in the fact that it is "the proprietor of the White Publications." "White Publications" is the term frequently employed in referring to the work of the Estate.

When in 1933 the trustees, with certain General Conference officers, gave study to long-range plans for the work of the Estate, they became aware of (*a*) the problems created by the wide geographical separation of the five trustees, and (*b*) the increased demands upon the board as the result of the rapid growth of the denomination. The Articles of Incorporation were therefore drawn up in such a manner as to provide, if need be, for the enlargement of the board of trustees at some future time. The bylaws, adopted at the same time, provided for drawing immediately into the circle of routine trustee activities, four men of experience who would join the trustees as counselors, or alternate trustees as they were later designated. This plan, with some variations, was effective to mid-1958.

The enlargement of the board of trustees was accomplished in two steps. In 1950, by action of the constituency of the corporation the number of trustees was increased from five to seven. In 1958 the bylaws were amended to provide for a board of nine trustees—seven life members and two elected for a four-year term. At the time of this printing (1969) the trustees are: W. P. Bradley †Elected in 1966 for a term of four years., Theo. Carcich, D. A. Delafield, D. A. McAdams†Elected in 1966 for a term of four years., W. G. C. Murdoch, R. S. Watts, Neal C. Wilson, K. H. Wood, and A. L. White.

Although the work of the White Estate, Inc., like that of all denominational agencies, is administered by its own board, its trustees have ever sought to maintain a close and helpful working relationship with all other activities of the cause. Tasks of major importance are undertaken in counsel with the General Conference leadership.

There are various matters, largely promotional, closely related to the work of the trustees but beyond the sphere of their direct responsibility. These are handled by the General Conference Committee functioning through a subcommittee known as the Spirit of Prophecy Committee. This subcommittee includes in its members certain of the White Estate trustees. The working relationship between the General Conference Committee and the White Estate has been set forth in a joint agreement passed by the General Conference Committee and the White Estate trustees on October 10, 1957.

Some may be interested regarding the financial support of the work of the White Estate and its office. The Ellen G. White books produce a modest royalty income in harmony with the church's policy on royalty. This goes to the General Conference treasury, and the General Conference, in turn, provides an annual budget appropriation for the work of the White Estate.

Chapter 4—The English Bookwork

Of the three important lines of work assigned by Mrs. Ellen G. White to the custodians of her writings, mention will be made first of the care and promotion of her books as they appear in the English language. The instruction to the trustees, as previously noted in her will, provides that "right, title, and interest in the copyrights" be vested in the trustees for the purpose of "administering," "publishing, and selling said books," and "conducting the business thereof." Provision is also made for the "improvement of the books." This is understood to mean only the mechanical improvement, such as typographical appearance and illustrating, and is not construed as authorization to alter the text.

Thus the trustees stand in the place of the author in arranging for the continuing publication of the E. G. White books. In this work, the closest relationships exist between them and the publishers who carry the burden of printing and distributing these books.

The principal accomplishment, however, which will be mentioned under this division of the trustees' work, is the issuance of twenty-six important volumes planned and compiled since Mrs. White's death in 1915. *Note. —*Spiritual Gifts, Vols. I-IV*, facsimile reprints, and *Testimony Treasures* are not included in this listing.

For those interested in the detailed record of the developments of this work, we will rehearse briefly the circumstances surrounding the issuance of these volumes:

1. The first Ellen G. White book planned and executed by the trustees, was the little volume, *Christian Experience and Teachings of Ellen G. White*, which came from the press in 1922. This work, compiled from several published sources, was prepared principally for the use of our evangelistic workers in introducing to new believers a brief autobiographical sketch of her life and work, with stirring articles regarding the dangers and duties of the church.

2. The year 1923 witnessed the appearance of three new books compiled from Mrs. White's writings. We mention first, *Testimonies to Ministers and Gospel Workers*, which places within the reach of our evangelists, pastors, and others choice instruction assembled largely from articles that had first appeared in pamphlet and periodical article form. The larger portion of the articles found in the eleven pamphlets known as *Special Testimonies to Ministers and Workers*, issued from 1890 to 1898, comprises the major part of this volume. To these were added articles selected from *Special Testimonies, Series B*, the old *Review* volumes, and other early sources.

3. It was in response to an urgent appeal that *Special Testimonies on Education* and other helpful Ellen G. White articles on education formerly published in the *Review*, the *Signs*, and other early sources, be assembled and placed within the reach of our educators, that *Fundamentals of Christian Education* was authorized and prepared in conjunction with the General Conference Educational Department. This volume bears date of 1923.

4. Grouped together in another volume, *Counsels on Health*, is much important instruction addressed to our medical missionary workers, selected from various published sources. This helpful collection, placing within the reach of our workers a considerable amount of matter not otherwise generally available, made its appearance the same year as the foregoing.

5. Counsels guiding to all types of missionary endeavor were drawn together in *Christian Service* in 1925, to make a very useful volume.

6. Another volume which is proving of value, especially to our youth, is *Messages to Young People*, which came from the press in 1930. This book represents the joint work of the trustees and the General Conference Missionary Volunteer Department in selecting many choice Ellen G. White articles from the past files of the *Instructor* and other published sources.

7. *Medical Ministry* was launched on its helpful mission in 1932. This is a book made up largely of selections from special letters and manuscripts bearing upon this subject, which had not before appeared in print.

8. In a recent effort to help our evangelists in all parts of the world in introducing the work of the Spirit of prophecy, especially to prospective new converts, a 128-page booklet, entitled *Life and Teachings of Ellen G. White*, was compiled from well-known published sources, and came from the press in 1933.

9. In 1937, *Bible Sanctification*, long out of print, was reissued under the title, *The Sanctified Life*.

10. *Counsels on Diet and Foods*, one of the most popular volumes of recent issuance, came from the press in 1938. Constructed topically and compiled from early as well as current sources, this volume presents in one reference work the full range of counsel on the vital topic of diet and foods.

11. Replacing the chronologically arranged *Testimonies on Sabbath School Work* is the fuller volume *Counsels on Sabbath School Work*, which presents its vital message in topical order and embodies helpful counsel penned subsequent to the issuance of the earlier work. This was also published in 1938.

12. *Counsels on Stewardship*, published in 1940, was compiled largely from the Ellen G. White *Review and Herald* articles and other sources not generally available.

13. *Evangelism*, issued in 1946, makes available to all today the wealth of counsel which guided to effective evangelistic ministry in the earlier years, as it appeared in published articles, and in personal testimonies addressed to evangelists at a time when they were few in number.

14. *Counsels to Writers and Editors*, published also in 1946, presents to our worker group generally the Spirit of prophecy counsels addressed to those responsible for the presentation of the message in printed form.

15. The year 1947 marks the publication of *The Story of Redemption*, which in one modest-size volume presents the full sweep of the high points of the conflict of the ages drawn from the first terse Spirit of prophecy descriptions.

16. *Temperance* appearing in 1949 provides a handbook of the Spirit of prophecy counsels concerning temperance and the temperance work. Included also are several typical E. G. White temperance sermons.

17. A paper-bound book, *The Remnant Church*, issued in 1950, serves to meet any and all assertions that the Seventh-day Adventist Church has become Babylon. Its very late statements from Mrs. White's pen make it of particular value.

18. *Welfare Ministry* (1952) presents the E. G. White counsels on Dorcas and welfare work, opening to our sisters a vast field of neighborhood service.

19. *The Adventist Home* (1952) is the first of two companion volumes to come from the press on the home and child training. Its unprecedented popularity is attributed to the detailed, practical counsel drawn largely from periodical articles and manuscripts.

20. The fourth E. G. White devotional book with day-by-day readings, *My Life Today*, is the first to be drawn

largely from sources not currently available. Hence it is listed here. This was published in 1952.

21. *Colporteur Ministry* (1953) represents an enlargement of the earlier *Colporteur Evangelist*. Its topical arrangement and its enrichment by additional material make it a very useful volume.

22. In its detailed counsels to parents, *Child Guidance* (1954) will be found to be one of the most helpful books for the home. Its counsels, drawn largely from counsels directed to various families, have a very practical application.

23. Following the plan of a Spirit of Prophecy devotional book each third year, *Sons and Daughters of God* was published in 1955.

24 and 25. *Selected Messages, Books I* and *II*, published in 1958 in advance of the new enlarged *Index*, makes available many choice materials, general in nature, formerly available only in early pamphlets, periodical articles, and mimeographed documents.

26. *The Faith I Live By*, the devotional book for 1959, which deals with the doctrines of the church, makes another valuable addition to the E. G. White devotional books.

27. Following the plan of a Spirit of Prophecy devotional book every third year drawing heavily on E. G. White manuscripts and periodical articles, *Our High Calling* was published in 1961.

28. *That I May Know Him* (1964), a particularly Christ-centered devotional book.

29. *In Heavenly Places* (1967). Akin in plan and format to the preceding two devotional books.

E. G. White Articles

A major step was taken in 1962 in the issuance of the 2,000 Ellen G. White *Present Truth* and *Review and Herald* articles in six volumes of facsimile reprints.

With the E. G. White content of these articles aggregating the equivalent of 10,000 book pages a vast field for reading and research is thus opened. Only about 15% of the material in these articles is currently available in the E. G. White books.

Early Books in Facsimile Reprints

As a service, *Spiritual Gifts*, Vols. I-IV (1858-1864), and *Spirit of Prophecy*, Vols. I-IV (1870-1884), representing the earlier steps in printing the "Great Controversy" story, were made available in facsimile reprints, the first in 1944-1945 and the other in 1969.

Comprehensive Index

In 1918 the trustees authorized the preparation of an index to the published works of Mrs. White. The 865-page *Scriptural and Subject Index* appeared in 1926. A growing number of E. G. White books through the next three decades and the call for more comprehensive indexing led to plans in 1954 for a new and enlarged Index. The 3-volume comprehensive *Index to the Writings of Ellen G. White* was published in 1962 and 1963 and provides in its Scripture Index, Topical Index, Quotation Index, and its appendices, a helpful guide to the content of the E. G. White books in current circulation in 1958.

Chapter 5—The Foreign-Language Book Work

The Saviour's parting command to His disciples, "Go ye therefore, and teach all nations," rang with insistent appeal in the ears of Mrs. Ellen G. White. As the church was developing its foreign-language work in America and in Europe, the most prominent of her books, such as *The Great Controversy* and *The Life of Christ*, were published in a number of the leading tongues to help in fulfilling the command, "Teach all nations."

This phase of the work was not forgotten when Mrs. White was preparing the instruction for those who should carry forward the publication of her writings after her decease. We find that to the board of trustees, appointed by her in her last will, were entrusted the "right, title, and interest in the copyrights" of her books "in *all* languages" [italics added], with definite instruction and provision "for the securing and printing of new translations thereof."

In connection with this charge to the trustees, we refer also to instruction written in 1907 regarding the publication of the Ellen G. White books in foreign languages. Speaking of her son, Elder W. C. White, who for many years prior to her death assisted in her bookwork, she says:

"I have instructed him to labor untiringly to secure the publication of my writings in the English language first, and afterward to secure their translation and publication in many other languages."—*The Writing and Sending Out of the Testimonies for the Church, 14*.

The two hundred and more volumes which represent the various foreign-language editions of the principal Ellen G. White books issued in nearly sixty leading tongues, bear witness not only to the burning desire of Mrs. White to provide her writings in many languages, but also to the untiring efforts of the trustees in forwarding this phase of their work. Their part of this task includes not only the arrangement for, and promotion of, the Ellen G. White books in foreign languages, but also the preparation of manuscripts for translation.

Selections and Abridgments

Two years before Mrs. White's death, she and those assisting her in her bookwork, together with representative workers from several distant fields, gave careful study to the needs of foreign lands. They

clearly saw that only in the form of selections or abridgments could the people of many of these countries have the benefit of the instruction in her larger books. In talking with her associates about this, she several times expressed her approval of this work. She maintained that it was better for ten thousand people to have a portion of what she had written than for one thousand to have it all.

In many of the foreign lands to which the message is being carried, the people are poor, the cost of translation and publication is large, and there can be at best only a limited circulation of the books thus made available. In addition to this, we must consider that in most of the languages a book will expand from ten to twenty-five per cent in size when translated from the English. These difficulties would rule out from many a needy foreign field the larger Ellen G. White books, were it not for the plan of selecting portions or making abridgments.

In the beginning of this work, initiated during the last two years of her life, Mrs. White took a great deal of satisfaction. The endeavor received her unqualified approval, and the workers were cheered on by her assurance that the Lord had several times presented to her the necessity of making selections from her writings for publication in many foreign lands. Most of the projects which were begun before her decease have been pushed forward to completion, and new tasks in this line have been undertaken by the trustees.

As an illustration of this work, the book *The Great Controversy* is typical of others. In the English, this book contains 690 pages, and the full book is published in such leading languages as German, French, Spanish, Danish, Swedish, and Japanese. The trustees, with the help of representatives from foreign lands, have developed an abridgment which contains 419 pages, or a reduction of about two fifths. This abridgment has been published in such languages as the Russian, Korean, Icelandic, Tagalog, Panayan, and others.

The Desire of Ages has likewise been reduced from 835 large pages to 690 standard-size pages, in an effort to bring it within a scope that would make its publication possible in many languages. In this abridgment it appears in German, French, and in English for the British people.

It is no small task to select for foreign publication only sixty or sixty-five per cent of the subject matter of such books as *The Great Controversy* and *The Desire of Ages* and at the same time maintain the principal lines of consecutive thought and preserve the most precious and practical spiritual lessons. In making these selections, chapters either in their entirety or in part are used. Rarely are paragraphs broken into. The greatest care is exercised in the performance of the work, to make sure that no modification or change is made in the thoughts or teachings of Mrs. White. Diligent, prayerful study is given to this work—first, by experienced workers under the direction of the trustees, and later, by a larger group.

Several others of the larger books have been similarly abridged for foreign use, but those mentioned serve to illustrate this line of work. The trustees have been glad to join the workers of other fields in an effort to make available to their peoples at least portions of the Ellen G. White writings.

As might be expected, those E. G. White books which our colporteurs could place before the general public were published first. Nevertheless progress has been made in issuing that part of the Spirit of prophecy literature intended primarily for the church. The size of the constituency in a given language area and the local economic conditions have had a large bearing on the volume chosen. *Selections From the Testimonies* in one, two, or three volumes, and some of the other books, have been printed in a number of leading languages.

The Introductory Spirit of Prophecy Library

Growing out of the conditions created by World War II, which makes necessary the reissuance of the Spirit of prophecy literature in lands where stocks have been depleted or destroyed, and to provide for the needs of the work in rapidly developing mission fields, are the plans for the uniform Introductory Spirit of Prophecy Library. The objective is to make available to the church in all lands the E. G. White books vital to the instruction of the church and the strengthening of the ministry.

The content of this library has been designated by the General Conference Committee after a very careful study of the needs of our people throughout the world field. The volumes selected are such as will guide our people in the fundamental elements of Christian living; give special help to the youth; aid the rank and file of our church members in meeting the problems of home and health; give instruction in the principles of Christian service; furnish guidance to workers; and present a view of the great controversy from its inception to its close.

This literature is to be published uniformly in all leading languages. The books as issued in the French and German, the Swedish, the Rumanian, the Chinese and the Korean will be the same. Workers and lay members visiting from one country to another will find the books identical. We are able to assure Seventh-day Adventists the world around that the same counsels which mean so much in one land are guiding and blessing the people in other lands.

It is planned that within the limits of reasonable possibility the Introductory Spirit of Prophecy Library will be available to every church member. The fields of small memberships are to have the same volumes as the fields of large memberships. The books will be issued in such a form and will sell at such a price that no church member need be deprived of these counsels. Only by providing some financial aid can we reach the objectives of this Introductory Library.

This plan aims to make available to all our people everywhere a minimum of Spirit of prophecy books. It is not to be construed in any way as restricting the Spirit of prophecy writings to be issued in any language. In a

number of languages the larger part of the Introductory Library and books not listed as a part of the Library are already available.

The Library

The books constituting this minimum library are:

1. *Steps to Christ*.
2. *Early Writings* (for European languages).
3. *Christian Experience and Teachings of Ellen G. White*.
4. *The Story of Redemption*.
5-7. *Selections from the Testimonies*, *Testimony Treasures*. *This standard 3-volume set of selections from the "Testimonies" combines the work of three committees which worked earlier in developing the "Selections From the Testimonies" as published in the German in two volumes: the "Selections From the Testimonies" as published in the Spanish in three volumes: and the "Selections From the Testimonies" as published in the United States in three volumes. Volume Three contains a full subject index to the set. In making this standard selection, care has been exercised to include what was published in the German and Spanish Selections unless it appears elsewhere or is paralleled in the Introductory Library or is purely biographical in character. (3 volumes, 500 pages each.)
8. *Gospel Workers*.
9. *Your Home and Health* or *Ministry of Healing*.
10. *Messages to Young People*.
11. *Education*.
12. *Christian Service*.

For Peoples of Primitive Backgrounds

While the Introductory Spirit of Prophecy Library will serve the larger part of the world field, it is recognized that there are groups of people of primitive backgrounds whose situation is such that it would not be possible to publish and distribute a large library among the laity. These peoples have not been overlooked in the plans which have been laid for the issuance of an Introductory Spirit of Prophecy Library. It is planned that books of such a size with a content of such a character as to meet the needs of these peoples of primitive backgrounds shall also be issued.

Almost continuously, in the office of the Ellen G. White Publications, work having a bearing on the overseas issuance of the E. G. White books is in progress. The frequent appearance of a Spirit of prophecy volume in a new language brings satisfaction to the Trustees as marking the outworking of plans for the ever widening distribution of the precious writings in their custody.

Chapter 6—The Ellen G. White Manuscript File

The custody of the Ellen G. White manuscript file constitutes a third and very interesting phase of the work of the trustees. There are 8,000 separate and distinct manuscript documents, comprising some 55,000 pages of typewritten matter in the manuscript files.

Before describing the content of this file and speaking of the use which is made of the manuscripts, we shall mention the steps which were taken in preparing this material and placing it on file. While the procedure we now outline relates more particularly to the period of the work while Mrs. White made her residence in Cooranbong, Australia, and St. Helena, California, it differed only in minor detail from that followed through most of her life, and serves to illustrate how the writings were handled.

The Preparation of the Manuscripts

Each of the manuscripts—except a few interviews and the sermons, which were stenographically reported—was originally written out in longhand by Mrs. White. The handwritten document was then placed with one of her secretaries for copying. Many times the original copy was carefully written, and needed few, if any, changes in spelling, punctuation, or grammar. Sometimes, however, when she had written very rapidly with the desire to place on paper, as quickly as possible, the thoughts that were pressing upon her mind, the copyist would find it necessary to make certain grammatical corrections. The secretaries were authorized by Mrs. White to make these mechanical, editorial changes.

The typewritten copy, thus transcribed, with whatever editorial changes had been made, was returned to Mrs. White for her further study. Wide spacing between the lines allowed opportunity for such additions and alterations in phraseology as she might wish to make in an effort to convey her thought more clearly to the reader. She often added words, phrases, and sentences to make the presentation more emphatic and as perfect as possible. With these revisions, the manuscript was again copied, and then, in most cases, again passed through her hands for final reading and her signature.

The communication was then ready to be sent to the person or group for whom it was intended, or for preservation for some future use. A duplicate was recorded in the letter copybooks, another was placed in Mrs. White's personal file in her writing room, and another was placed in the manuscript file. All three of these copies are now preserved in the White Publications vault.

It goes without saying that no one aside from Mrs. White had the right to make any alteration which would affect the thought being presented. This right has never been given to, or assumed by, anyone in her employ. As has been stated, any changes in phraseology made by her helpers were invariably submitted to her for approval.

Mrs. White was very desirous that the messages entrusted to her should be so presented as to convey most perfectly to others the thoughts imparted in the revelations given to her. These revelations were often in the form of an enlightenment of the mind, many times through scenes or views which passed before her. She must describe as best she could these revelations, and in doing this, she would endeavor to use the best language at her command. This being the case, any mechanical editorial changes made by her secretaries, or any alterations or additions which she herself might make to bring out the thought more clearly or more forcefully, were fully justified.

Thoughts, Not Words, Inspired

In speaking of the words chosen in recording what had been revealed to her, she stated in the *Review and Herald of October 8, 1867*:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."

Mrs. White, in telling of the work of those who were employed as her secretaries in handling her writings, and of erroneous ideas of their work, made the following statement in 1906:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward, we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*The Writing and Sending Out of the Testimonies to the Church, 4*.

All through the years the denomination has recognized that the messages which were imparted to Mrs. White came through an enlightenment of the mind, and not through mechanical, verbal inspiration. In 1883, when considering the reprinting of the early published testimonies, the General Conference set forth these principles, and went on record as favoring the republication of the *Testimonies* with such grammatical and verbal corrections as seemed necessary. We quote its actions as published in the *Review and Herald* for November 27, 1883:

"32. Whereas, Some of the bound volumes of the 'Testimonies to the Church' are out of print, so that full sets cannot be obtained at the office; and,

"Whereas, There is a constant and urgent call for the reprinting of these volumes; therefore,

"*Resolved*, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

"33. Whereas, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and,

"Whereas, We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore,

"*Resolved*, That in the republication of these volumes, such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought."

With this brief discussion of the editorial work on the E. G. White writings,* let us return to our consideration of the Ellen G. White manuscript file.

*For a fuller discussion of these matters, we would refer the reader to the excellent presentation made by Elder F. M. Wilcox, in the chapter, "Verbal Inspiration," found on pages 84-89 of the book, *The Testimony of Jesus,* 1944 Edition.

Filing the Manuscripts

While in Australia, instruction was received from the Lord regarding the care of the manuscripts. In response to the message, "Gather up the fragments that nothing be lost," special effort was put forth, about the year 1898, to gather together all the manuscript matter within reach, and this was placed on file in more systematic and accessible form. The manuscripts were grouped according to years, and then classified and numbered. After the institution of this filing system, the manuscripts were each given a designating file credit at the time of final copying, which indicates its location in the file and serves as a source reference for the card index to the

file.

The documents which comprise the manuscript file have been divided into two general groups of about equal number. Letters, addressed to individuals, churches, institutions, or groups of laborers (or in other words, letters by nature), were placed in the *letter file section*. General article matter, sermons, and interviews were classified as *manuscripts*, and were filed in the *manuscript section*. This phase of the classification is indicated in the file credit borne by each document.

There are three items of information indicated in each E. G. White manuscript file credit. First, the general classification of the document, whether a letter or a manuscript; second, the serial number it carries in the file for a given year; and third, the year in which the document is filed, which in most cases is the year of writing.

Analyzing the file credit, *"H 64, 1906,"* we find the document to be a letter, "H" being the initial of the person addressed, filed as letter number "64" in the "1906" file drawer. The term "Letter" may be substituted for the prefixing initial, and the credit would read, *"Letter 64, 1906."* In like manner *"MS 117, 1908"* would indicate a "general manuscript," number "117," filed in the "1908" file drawer.

Inasmuch as the two component groups, manuscripts and letters, form one file, we speak of the combined assemblage as the manuscript file.

While this is marked as covering the years 1847 to 1915, we have comparatively few original Ellen G. White documents of the very early years. For many years all the letters and manuscripts sent out were in the handwriting of the author or were copied by hand. Therefore, the preservation of these documents necessitated either the laborious work of making two copies or of inducing the recipient to make a copy and return the original. Consequently, it is not strange that the files for the early years are meager and incomplete.

Early in 1885 a Caligraph, as one of the early makes of typewriters was called, was purchased in Healdsburg, California, and most of Mrs. White's letters after this were transcribed on the machine and were copied into letter press books; consequently, we have reason to believe that the files for the thirty-year period from that time till she died in 1915 are very nearly complete.

Questions which very naturally arise in the mind at this point are these: Of what value are these files today? How are they related to what appears in print? and, What use is made of the documents found therein?

A considerable portion of the matter found in the manuscript file was selected for publication by Mrs. White, in conjunction with her associates, and appeared in many periodical articles and the later published works. Much of the matter, therefore, is in print.

Many lines of instruction given during the seventy years of Mrs. White's work were repeated again and again. In most cases these are well represented in works now in print; consequently, if the manuscripts which, duplicate this instruction were now to be published, there would be a repetition of general subject matter already available to all.

Two other classes of matter which compose the manuscript file might be spoken of as that which is *local as to time* and that which is *local as to place*. Instruction was often sent out to meet some current issue or crisis in the work, and was thus limited as to time. When the particular issue was past, there was not necessarily a general need for the instruction, unless a similar crisis were to arise. When such an issue arises, then the instruction given in the years past, meeting issues similar in principle, is equally applicable. An illustration will make this point clear.

All through the years, from 1844 to the close of her life, Mrs. White was called upon to meet fanaticism. Much general instruction along this line appears in print, but there are also some specific statements meeting various fanatical movements, which, because the issues seemed mostly local as to time, or because of limited space in the E. G. White books, were not included in the published works.

However, if a fanatical movement should arise today, similar to those which have been met in the past, that instruction meeting those past manifestations would become applicable because of the similarity in the underlying principles in the movements.

Manuscripts addressed to laborers in a particular field, and giving instruction regarding their work in that field, are spoken of as local as to place. This may be illustrated by the instruction sent to those in charge of the work at the St. Helena Sanitarium. More than 200 pages of manuscripts covering a period of thirty years fall into this grouping. While this is considered of great value by those engaged in the administration of the work at the St. Helena Sanitarium, and they have copies in typewritten form, yet there is no general call for this instruction which is localized in character.

A fifth class of communications found in the manuscript file is that made up of letters which were strictly confidential—messages of a personal nature from the Lord to those engaged in forwarding the work—messages of courage, of counsel, of warning, and sometimes of reproof. These documents have no legitimate general field of circulation, the principles of instruction having been largely covered by published articles of a less personal nature.

The trustees have recognized that there were in the manuscript files certain lines of instruction not so well covered by the publications in circulation at the time of Mrs. White's death. This point may be made clear by referring to one posthumous publication.

Much of the valuable counsel regarding medical missionary work was written at a time when there were but

few medical institutions or physicians among our people. A large part of this counsel was therefore limited in its circulation to a few leaders in the medical work, not having been put into print for general reading. In view of the rapid and large growth of the medical department of our work, not only in professional lines, but as an important branch of lay evangelism, the trustees, recognizing the value of such instruction for all our people, authorized the gathering of this material for publication and general circulation. As a result, in 1932 *Medical Ministry* appeared, bringing within the reach of all who care to secure it, valuable instruction not so fully covered in previous volumes.

On the other hand, there is not, as some have thought, a large amount of unpublished matter representing lines of instruction of general importance not now covered by the published works. All through her life Mrs. White labored untiringly to bring forth in published form the instruction given to her for the church. Near the close of her work she was able to say:

"Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands."—*The Writing and Sending Out of the Testimonies to the Church, 12*.

A study of the Ellen G. White writings, published and unpublished, reveals that the most important phases of instruction are comprehensively covered in the available works.

The Card Index

To make it possible to refer to the many subjects dealt with in the 55,000 pages of manuscripts and the 4,500 Ellen G. White articles which appear in our periodicals, a card index has been prepared. The work on this was begun many years ago, but at first it was rather rudimentary, and not until recent years has it neared completeness. Now, this subject index, recorded on 22,000 cards, is to the manuscripts and periodical articles what the printed "Index" is to the Ellen G. White books.

Chapter 7—Present-Day Use of the Manuscripts

The question naturally arises: Do the trustees have the authority and right to make use of manuscripts? Was it intended by Mrs. White that after her decease any compilations or new publications should appear, gathered in whole or in part from this extensive source? If so, what provisions were made for the guidance of the appointed custodians of these writings?

This phase of the trustees' work, that of custodianship of the manuscripts, was amply covered in the Ellen G. White "will," which specifically provides that to the trustees are entrusted her "general manuscript file and all indexes pertaining thereto," with provisions for "publishing" "manuscripts" and for the "printing of compilations from my manuscripts."

This instruction is very explicit, and it is readily observed that Mrs. White anticipated certain future needs, and made provision that certain manuscripts which had not been published should appear in print for the guidance of the church.

In addition to this general authorizing action of Mrs. White's "will," there is in published statements, and in a number of her manuscripts, definite instruction which, studied in conjunction with the "will," develop a clear outline of the work which Mrs. White expected the trustees to carry forward after her decease.

Here is one statement which presents the matter in a definite way. It is to be found in a letter bearing date of November 22, 1910, and addressed to her son, W. C. White, who at that time was attending a conference in the East. Mrs. White was busy with her bookwork at "Elmshaven," and after speaking of what she had been doing, and of her desire, if possible, to visit the East again and bear once more her living testimony, her mind turns to the future, and she says:

"I have much written in the diary *Note.—While Mrs. White kept from time to time a daily diary of her experience, yet this is not what she referred to primarily in using the term "diary." Her writing was often done in ruled blank books, more than a score of which are now in the vault, and many of the manuscripts which appear in the file are found to have been written first in these books. Some manuscripts on file bear the general heading "Diary," used in this particular sense. It will be remembered that this term is used by her in the "Testimonies" in referring to her writings in manuscript form. (See *Testimonies for the Church 8:206*, where she says, "In my diary I find the following written one year ago," and it is plain from what follows that she is referring to testimony matter.) I have kept in all my journeys that should come before the people if essential, even if I did not write another line. I want that which is deemed worthy to appear, for the Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, and precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, This is the way, walk ye in it."—Mrs. E. G. White, *Letter 117, 1910*.

Let us analyze this statement carefully:

1. Note the date of writing, November 22, 1910, a year after the appearance of volume nine of the *Testimonies.*

2. There is “much written in the diary ... that should come before the people.”

3. This was to “come before the people *if essential,”* and it was her wish that “that which is deemed worthy” should appear. This is very important, for here we find stated the condition which should control the selection for publication of any manuscript matter. Here it is plainly implied that study would be given to the manuscripts, and selection be made for use in accordance with the needs; not all that was written was to be published.

4. This matter in her “diary” is spoken of as “instruction” that “the Lord has given” “for His people,” and “light” that they should have.

5. This instruction and light “has been given to correct specious errors and to specify what is truth.”

With this statement in mind which indicates her anticipation of the future use of the unpublished matter, let us now turn to specific instruction which we find was recorded on the manuscripts themselves, in connection with her rereading of them.

As has previously been stated, there was kept in Mrs. White’s writing room, a file of her manuscripts in addition to the office file kept in the vault. These were bound in yearly volumes, in chronological order, convenient for her use. Many of these volumes she read over from time to time, and in some cases she added interlineations. Not only this, but her mind turned to the future usefulness of these documents, which had already filled their first intended mission. In her own hand, at the top of many of the manuscripts, she gave counsel regarding their future use.

An excellent illustration of this is found in the book of letters for 1908. This is the complete file for the year, and contains more than seven hundred typewritten pages. Opening the volume to the first letter, written December 30, 1907, but not copied until January 1, 1908, and so filed in, the 1908 file and bearing the credit of *D 2, 1908*, we find this statement written in ink, “I have looked *this book* through quite thoroughly, and it contains much that must come to the people. Ellen G. White.” [Italics added.] Then in pencil at the top of the sheet are the words, “Consider this article.”

Turning through the book, other statements are found. The top of one page bears this message, “This I have read and accept to be placed in a book of experience. Ellen G. White.” And at the head of a letter written June 17, and bearing the file number *H 188, 1908*, we find the words, “Not publish.”

In the manuscript file for 1913 we find the following statement at the head of the sheet on which is recorded an interview held December 4, 1913, bearing file credit of *MS 12, 1913*:

“This is correctly presented, and I repeat this for the benefit of others. May the Lord help us and teach and guide us at every step in our difficulties.”

A letter written January 22, 1905, and bearing the file number *W 267, 1905*, carries the handwritten words, “Not to be published.”

A letter to our “Medical Missionaries,” written October 30, 1903, and bearing the file number *B 254, 1903*, carries this clear message:

“This is to be republished where and when it will serve the cause of truth for this time.”

Other annotations might be cited, but these are sufficient to indicate clearly that as she looked over these files of manuscripts and letters, she thought of the future service they would be to the cause.

While we cannot analyze each of these statements in detail, yet we desire to call attention to several points of importance. In the book of letters for 1908 the same page which carries the statement of her careful examination of the letters in the book, also records the words, “Consider this article,” indicating that the writer expected that use would be made of those articles which would be timely.

The statement that a certain letter was “to be republished *where* and *when* it will serve the cause of truth for this time,” is likewise of vital importance.

The two instances cited, where the negative instruction, “Not to be published,” is found, are no less significant. Both of these letters are personal and confidential. It was not Mrs. White’s intention that every communication from her pen, regardless of its character, should be published for general circulation, but rather that documents which dealt with subjects of a confidential nature should be handled in a manner in keeping with their content.

In connection with our study of the foregoing specific instruction, we have for consideration some cautions which Mrs. White felt constrained to record in print:

“Regarding the Testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given.”—*The Writing and Sending Out of the Testimonies to the Church, 25*.

These principles clearly outlined in the foregoing instruction and statements have been a guide to the trustees in their work as custodians of the Ellen G. White manuscripts.

As a part of their work, specific instruction, local as to place, and addressed to those carrying the work in certain fields or institutions, has in some cases been gathered together, and placed in the hands of those bearing the responsibilities of the work in that particular field in the form of typewritten compilations.

Crises have been squarely met by mimeographed compilations from the manuscripts containing instruction given to meet similar issues in the past. New publications have appeared, compilations from the manuscripts and other sources, which bring to our workers and laymen valuable instruction and counsel dealing with lines

not so well covered by what was, prior to their publication, generally available.

In the preparation of each of the documents and publications issued by the trustees, they have been guided by the provisions made by Mrs. White in her "will" which authorize this work of "printing of compilations from my manuscripts," and the instruction that that which is "essential" in her manuscripts should "come before the people."

This work has not been undertaken without a realization of the care that must be exercised in the selection of that which should be published, and a consideration of the factors of "time and place" which she recognized as important in the use of the instruction. The trustees have also recognized the fact that Mrs. White counseled with her brethren in regard to the use of testimony matter. This she states as follows:

"In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people."—*The Writing and Sending Out of the Testimonies to the Church, 5*.

It is the aim of the trustees, in dealing with the manuscripts, to follow the principles which guided Mrs. White in the selection of matter for publication. Just as Mrs. White counseled with leading brethren regarding her work and the publication of the *Testimonies*, in the same way the trustees in carrying forward the work committed to them avail themselves of the counsel of the leading officers of the church.

Chapter 8—Guarding Against a Distorted Use

There is one phase of the work of the trustees of the Ellen G. White Publications which the reader may not have detected in that portion of Mrs. White's "will" which outlines their duties. It has been clearly seen that to them was committed the custody of Mrs. White's published works and manuscript files to be used in the manner specified by her. We wish now to call attention to the fact that with the ownership and control of these properties, there is closely linked the responsibility for their safekeeping and the prevention of their misuse. This division of the work is one which calls for careful study and clear discernment. The trustees recognize that care must be exercised in the use of the writings, both published and unpublished, not only by themselves, but by all workers and lay members as well.

Misleading Use of the Testimonies

There is grave danger that an individual, having reached some cherished conclusion and desiring support of his theory, will take a sentence here and a paragraph there, from the *Testimonies*, and place them in such a setting as to give a meaning entirely different from the original when its context is candidly considered. The possibilities of such a wrong use of the writings was recognized by Mrs. White in a letter written June 28, 1906. In it she states:

"Those who are not walking in the light of the message, may gather up statements from my writings that happen to please them, and that agree with their human judgment, and, by separating these statements from their connection, and placing them beside human reasonings, make it appear that my writings uphold that which they condemn."—*Letter 208, 1906*.

Such misrepresentation is manifestly unfair, both to the reader of such a compilation and to the author of the writings. The dangers along this line were pointed out by Mrs. White as the reasons why she could not grant free use of her writings to those who wished to make compilations:

"Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of these matters should be presented; but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose.

"The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection."—*The Writing and Sending Out of the Testimonies for the Church, 26*.

Since Mrs. White's decease, the trustees have been appealed to by a number of persons for permission to use the *Testimonies* in compilations which they felt urged to publish. In many cases they were not able to grant such permission because of the dangers of an unfair use of the writings.

As the work progressed—that of presenting in published volumes that which had been revealed to her—Mrs. White and her publishers availed themselves of the protection offered to authors through the copyright laws, and all the later books were registered in the Copyright Office of the United States and in some foreign lands. This, in a great degree, has served as a check against the misuse of the published writings.

Personal Testimonies

Through the years there have been some who by one means or another have obtained possession, in whole or in part, of testimonies of counsel and reproof which have been sent to individuals in days past. These they

have copied and passed on to others, and sometimes they have sent them out broadcast, inferring that the messages were of general application and intended for all. Those who have engaged in such circulation of these testimonies are usually unacquainted with the circumstances connected with their writing, and have been led to conclusions which often cannot be maintained when all the facts are known. Regarding the unauthorized use of personal testimony matter, Mrs. White wrote:

"As a sample of the way in which Brother S. has compiled this pamphlet, I will give the following incident: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to Brother S., this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished 'Testimony', to sustain the position he had taken. Is this honorable? There was nothing in the 'Testimony,' to sustain the position Brother S. holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and the souls of others. God will judge those who take unwarrantable liberties and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, Brother S. has abused the kindly efforts of one who desired to help him."—*Testimonies to Ministers and Gospel Workers, 33*.

Great care must be exercised in making selections from the writings for general circulation, that subjects be not presented in an unbalanced manner. The trustees sense keenly the care that must be taken in placing in general circulation hitherto unpublished testimonies. They do not trust merely to their own judgment in this, but secure the help of other workers of long experience who give careful study to the manuscripts to ensure that fair and wise selection has been made. All new matter which is placed in general circulation by the trustees is considered not only by them, but by experienced members of the General Conference Committee. There is ever kept in mind the importance of the factors of *time* and *place*, so forcefully set forth by Mrs. White in these words already referred to, but quoted here again:

"Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely."—*The Writing and Sending Out of the Testimonies to the Church, 25* [Italics added.]

Unauthenticated Statements

While speaking of the use of the writings, we would set forth a point which should be more carefully guarded on the part of a few of our brethren, and that is the use of statements attributed to Mrs. White, but with questionable authorship. Sometimes statements which are without foundation or which are incorrect are made from memory as to what Sister White said. With the abundance of instruction, regarding the authorship of which there is no question, there is no good reason for anyone to make use of statements which come to him in written or printed form, or as rumors purporting to be the words of Mrs. White, but which have no satisfactory source reference. Such are often misleading, sometimes they are fantastic, and sometimes they are directly contrary to the instruction to be found in the published volumes or in the manuscripts on file.

Excellent counsel on this point is found in *Testimonies for the Church 5:692-696*. Limited space allows us to quote only the last paragraph of the article:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."—*Testimonies for the Church 5:696*.

Extreme Interpretations

The cause of truth will be advanced if all will take a consistent, well-balanced view of the writings. While some are indifferent to the instruction given in the *Testimonies* there are those who take extreme positions of averred allegiance. Both do harm to themselves and to the influence of the writings of the Spirit of prophecy. We are told:

"There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water."—*Testimonies to Ministers and Gospel Workers, 227, 228*.

We appeal to all to study these writings in their setting and to avoid one-sided, extreme interpretations which distort their meaning. And above all, give earnest heed to the precious instruction which the Lord has sent to His remnant people.

Chapter 9—Counsel On How to Study and Use the Writings *Note.—This chapter was prepared by T. H. Jemison, at the time associate secretary of the Ellen G. White Publications.

Seventh-day Adventists believe that the messages given through Ellen G. White to the church are divinely

inspired. Once we accept these messages as instruction from God to the church, we are faced with the question of what use should be made of them. How are we to study them? In what ways shall we apply them to today's circumstances?

For one to gain the most good from the testimonies he must approach them in a sympathetic and sane manner. They are balanced. They are rational. They are filled with clear, forceful, sensible counsel—never radical or extreme, but always combining common sense with a spiritual approach to each problem. The study of the writings themselves will do more than anything else to convince of their practical worth and inspiration.

How to Study the Writings

There are three principles which, if followed in the study of the testimonies, will help one to learn what they really teach, and to gain a balanced view of this instruction.

Study General Teaching

1. *The general teaching of all the applicable counsels should be studied before conclusions are drawn.* Each statement in each book, considered in its context, should be allowed to make its contribution to our understanding of the whole subject.

Many have erred in interpreting the meaning of the testimonies by taking isolated statements or statements out of their context as a basis for belief. Some do this even though there are other passages, which, if carefully considered, would show the position taken on the basis of the isolated statement to be untenable. At times someone will quote a portion of a sentence, which, if quoted in full, would show his reasoning based on half a sentence to be fallacious.

"Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas."—*Manuscript 22, 1890*.

It is not difficult to find individual sentences or paragraphs in either the Bible or the Ellen G. White writings, which may be used to support one's own ideas rather than to set forth the thought of the author.

Take, for instance, the "for ever and ever" of *Revelation 14:11*. Does not our understanding of the teaching of the whole Bible on the meaning of "for ever" cause us to reach a different conclusion regarding the meaning of this verse than if we took the verse all by itself and compared it with no others?

Mrs. White recognized this possibility of misuse on the part of both friends and foes of her work.

It is neither fair nor honest to use anything other than a complete picture of the instruction given. Gather from all sources counsel pertaining to the same subject, put it all together, and draw conclusions on the basis of everything found.

Consider Time and Place

2 . *The time, place, and circumstances of the giving of certain messages should be considered.* While general principles always hold, some messages have a specific application, and their specific instruction cannot be applied in general cases.

"Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered."—*Writing and Sending Out of the Testimonies, 25*.

Take a Biblical example. In *Jeremiah 16:2, 3*, the prophet was forbidden to take a wife and have a family. Does that mean that none of God's people are to marry? No. In fact, under inspiration, Jeremiah later wrote a letter to the captives in Babylon (*Jeremiah 29:6*) and said, "Take ye wives, and beget sons and daughters." Jeremiah was God's prophet. God intended to use the prophet as an object lesson to his people, so He gave instruction that fit the situation. But it was not something that would fit every other person at all times.

Notice another bit of specific instruction. In *Numbers 15:38*, God instructed Israel to put fringes on their garments and a ribbon of blue. Does that mean that every Christian today must wear a blue ribbon on each garment? See how time and place are considered and application is made to today's circumstances.

"The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. *The people of God are not now required to have a special mark placed upon their garments.* But in the New Testament we are often referred to ancient Israel for examples. *If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world?* Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people. Pride is rebuked in His Word."—Ellen G. White, *The Health Reformer, February, 1872*. (Italics supplied.)

It may be seen easily that even though some specific bit of counsel may not fit every individual, or every age, there is something contained in all instruction that is helpful to every person all the time. We must search to find the applications that fit us personally. How this may be done will now be considered.

Discover The Basic Principles

3. *One should try to discover the principle involved in any specific counsel.* By so doing, one may be sure that he will be able to make application to his own life and circumstances of all the instruction God has given.

"I was then directed *to bring out general principles,* in speaking and in writing, and at the same time *specify the dangers, errors, and sins of some* individuals, *that all might be warned,* reproved, and counseled."—*Testimonies for the Church 5:660*. (Italics supplied.)

Specific applications are made of principles so that the manner of applying principles may be illustrated. It is intended that all should be warned through the instruction given to a few.

"The Word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles."—*Testimonies for the Church 5:663*.

The illustration regarding the blue ribbons, in section 2, is an excellent example of the present day application of a principle that was applied in a specific way in ancient times. Here is the way it works:

a. The principle is that God's people should be distinguished as such by their dress.

b. In ancient times, when the mode of dress was very similar among many nations, God specified that a special mark—a blue ribbon—be used to designate His people.

c. Today, by their modesty, simplicity, and lack of pride, vanity, and extravagance, God's people are to glorify God and distinguish themselves from the world.

Bicycle testimony another illustration.—Dealing in principles is so important that another illustration should be given. In *Testimonies for the Church 8:50-53*, is recorded a portion of a letter addressed to the Battle Creek church in 1894. It was a letter of warning and reproof sent by Sister White from Australia. One section of the letter deals with bicycles. Reproof was being sent because some of the members of the church had purchased bicycles. On the surface it seems rather strange that such a matter should be considered important enough for a prophet to deal with. It appears doubly odd when we notice that the things mentioned had been specifically revealed in vision. What was wrong with owning a bicycle? Does it mean that today there should be no bicycles among Seventh-day Adventists?

The background is this. In 1894 the modern version of the bicycle was just beginning to be manufactured, and there was a considerable fad to get the bicycles, not for the purpose of economical transportation, but simply to be in style, to parade about town, or engage in bicycle races. In *The Reader's Digest* of December, 1951, there appeared an article called "When All the World Went Wheeling." A few sentences from this article will be enlightening.

"Toward the end of the last century the American people were swept with a consuming passion which left them with little time or money for anything else.... What was this big new distraction? For an answer the merchants had only to look out the window and watch their erstwhile customers go whizzing by. America had discovered the bicycle, and everybody was making the most of the new freedom it brought. The bicycle began as a rich man's toy. Society and celebrity went awheel.

"The best early bicycle cost $150, an investment comparable to the cost of an automobile today. Those were the days when $100 a month was an excellent wage, when a good suit cost $15, and meals were a quarter. Every member of the family wanted a 'wheel,' and entire family savings often were used up in supplying the demand."

In the light of this brief history, Sister White's statements take on real significance. "There seemed to be a bicycle craze. Money was spent to gratify an enthusiasm. ... A bewitching influence seemed to be passing as a wave over our people there... to invest their time and money in gratifying supposed wants. ... the example will be followed, and while hundreds are starving for bread, while famine and pestilence are seen and felt,... shall those who profess to love and serve God act as did the people in the days of Noah, following the imagination of their hearts?. ... There were some who were striving for the mastery, each trying to excel the other in the swift running of their bicycles. There was a spirit of contention among them as to which should be the greatest."—*Testimonies for the Church 8:51, 52*.

Only portions have been taken to show something of the burden of the message. Read the whole section to gain a full view. (See also *Testimonies to Ministers, 83, 84*.) But does it look strange that under these circumstances God would have something to say through His messenger? Would it not have been more singular if He had said nothing?

All this brings to focus that there was something more involved than riding or not riding bicycles. Bicycles, as they soon came to be the most economical means of transportation, were not the issue. Had some of the church members found it helpful to purchase bicycles because they would be greatly aided in their work, had there been no waste of needed funds, had there been no spirit of contention and no strife, it is extremely unlikely that the Lord would have found occasion to make any comment on such an item as bicycles, which today seemingly constitute no real problem. But just because bicycles create no comparable problem now, are we to set aside the warnings given and say, "That simply doesn't apply to us any more"?

Every message from God contains instruction of value to us in every generation. What are the principles involved in this matter? It is pointed out that there was a needless spending of money for selfish gratification.

Is that any more right now than it was sixty years ago? Is it not an unchanging principle that it is always wrong to spend money needlessly and for the selfish gratification of one's own desires, especially when there are others in need? The thought is also brought out that there was a spirit of strife and contention. Are these characteristics any more proper now than they were then? Is it not everlastingly true that God's children should do nothing that will foster a spirit of strife and contention? These are principles that fit into our everyday life. They touch our homes, our means of transportation, our recreation, our association, our business life. We cannot get away from them wherever we go. Far from setting the specific instruction aside, when we discover the principles involved, we broaden the scope and sharpen the point of the counsel to make it fit everybody all of the time.

Similarly the principle may be discovered in any portion of the writings, and applications may be made in every circumstance of life. By a careful discovery and application of principles, the scope of the instruction is broadened so that no person may say, "This is old-fashioned, it no longer applies to the church today." None of the testimonies are to be set aside as no longer applicable. All will have lessons to teach us until the coming of the Lord. Set no instruction aside because the specific application does not fit your life. Discover the basic principle, and it will not be difficult to discover an application to be made.

Words of Counsel

Sister White made numerous suggestions regarding the use of her writings, which, if followed, would safeguard the welfare of the individual and the good name of the church. If we accept her messages as from the Lord, certainly we should accept the Lord's counsel as to the use we should make of them.

1. *Use with unbelievers*.—"Prophesying serveth not for them that believe not, but for them which believe." *1 Corinthians 14:22*.

"Some have taken an injudicious course; when they talked their faith to unbelievers, and the proof has been asked for, they have read a vision, instead of going to the Bible for proof. I saw that this course was inconsistent, and prejudiced unbelievers against the truth. The visions can have no weight with those who have never seen them and know nothing of their spirit. They should not be referred to in such cases."—*Testimonies for the Church 1:119, 120*.

2. *Apply to own life*.—Some are more inclined to try to drive the messages home to the hearts of others than they are to make speedy application of them in their own lives. Our first responsibility is to put the testimonies into practice in our daily living, then to teach them kindly, tactfully, and persuasively to others. It is not our task to drive home these truths. That is the work of the Holy Spirit (see *Gospel Workers, 374*). It is unfortunate that sometimes those who wish to make the testimonies an iron rule for others do not themselves practice what they preach (see *Testimonies for the Church 1:369, 382-384*). Inconsistency and overurging have frequently turned men away from the instruction they might otherwise have accepted.

3. *Worldwide scope*.—The testimonies were never intended to serve only one group of believers in one country. They are worldwide in their scope. Discovering the principles aids in applying the counsel in any kind of situation. Sister White had an understanding of situations in countries other than her home. For each six years of her long ministry spent in the United States, she spent one year overseas. But the matter is even broader than that. God knew what His people everywhere would need, and gave instruction adaptable to all in every place.

4. *Room for doubt*.—In the acceptance of both the Scriptures and the Spirit of prophecy, today God requires the exercise of faith. He does not remove the opportunity for doubt.

"While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light"—*The Great Controversy, 527*.

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving, and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence."—*Testimonies for the Church 5:675, 676*.

While there will always be doubters, we must never confuse the honest questioner with the doubter. Many want help, simple explanations, and a degree of guidance. All should feel free to bring out into the light the things that bother them, or that they do not understand. Kind, sympathetic treatment should be accorded inquirer and doubter alike. Perhaps both can be helped. Different backgrounds and experiences do much to shape thinking. All do not have the same preparation to evaluate God's messages. Because of early training it is much more difficult for some to accept the messenger than it is for others. Each individual must establish his own relationship with God, and God will be his judge, taking into consideration every factor.

5. *Ahead of the times*.—God knows the end from the beginning, and has undertaken to reveal to us in the Bible and the Ellen G. White writings something of the events of the future. Obviously there is no way to check on the accuracy of the predictions made until the events take place. Careful attention is to be paid to the inspired statements and to fulfillments as indicated in everyday affairs. We must not attempt to read into

predictions more than is intended to be revealed. God has promised to help us to be interpreters of prophecy, not prophets. But in due time, if we wait and watch, we shall see the fulfillment of each of the Lord's predictions. In the meantime, let us accept them by faith, knowing that God will not deceive us or lead us astray.

What is true of prediction is also true of the Ellen G. White statements involving scientific principles. Scores of statements have been made revealing insight into scientific matters years before the discoveries were made by scientists. While the books are not treatises on science as such, they are scientifically accurate. Have no fear about believing some things that have not yet been demonstrated in the laboratory. In due time true scientific discovery will "catch up" with what God has revealed by inspiration.

6. *Study to learn how to use*.—There is a section of inspired instruction that was prepared especially to teach us how to use the testimonies. These pages should be carefully studied so that each may understand his relationship to these revelations of the will of God. The portion referred to is called "The Nature and Influence of the Testimonies," and is found in *Testimonies for the Church 5:654-696*. It begins with this sentence:

"As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."

Words of Caution

God is love. In His love He made each human being capable of receiving, evaluating, and accepting or rejecting the instruction sent from heaven to guide our lives. He has appointed us to carry on a work of ministry to bring blessing to others, to appeal to them, and seek to lead them to the Master. All of our responsibilities lie on the positive side, to contribute to the upbuilding and strengthening of the church of God.

"There are many whose religion consists in criticising habits of dress and manners. They want to bring every one to their own measure. They desire to lengthen out those who seem too short for their standard, and to cut down others who seem too long. They have lost the love of God out of their own hearts; but they think they have a spirit of discernment. They think it is their prerogative to criticise, and pronounce judgment; but they should repent of their error, and turn away from their sins.... Let us love one another. Let us have harmony and union throughout our ranks. Let us have our hearts sanctified to God. Let us look upon the light that abides for us in Jesus. Let us remember how forbearing and patient He was with the erring children of men. We should be in a wretched state if the God of heaven were like one of us, and treated us as we are inclined to treat one another."—Ellen G. White, *The Review and Herald, August 27, 1889*.

Serious attacks are being made and will continue to be made on the special messages God has given to guide us in these last days.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason. Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—*Letter 40, 1890*.

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony."—*Letter 12, 1890*.

We must not only study, but study in the right way, all the light that God has sent us. The Bible is our sure guide. The testimonies have been given to lead us to "the Book," to help us to understand its principles and apply them to our own lives. Without the particular help that they afford, we shall fall short of overcoming through the power of the Word. Earnest, prayerful study will lead us in the upward way, and open before us the path of righteousness and continual victory.

The testimonies were never given to take the place of study, initiative, faith, hard work, or God-guided sanctified judgment. But in all these areas the messages encourage and enlighten us, and lead us on to a more efficient and effective use of the talents with which God has entrusted us and the opportunities He has opened to us.

Chapter 10—The Ellen G. White Books Published Since 1915

Statement by the Trustees of the Ellen G. White Publications Presented at the 1950 General Conference Session

*Figures corrected to 1954. Since Ellen G. White's death in 1915, twenty-four new E. G. White books have been published. Two of these are a republication of out-of-print books, with some rearrangement and amplification or reduction. Three are the English language edition of *Testimony Treasures*, the standard world edition of the *Testimonies for the Church.* Nineteen of these books are new compilations. These serve to make currently available the detailed Spirit of prophecy counsels along certain specific lines. Not a few of these volumes have an annual distribution equal to many of the E. G. White books published prior to 1915. But some now ask:

Why, so many years after Mrs. White's death, are there new E. G. White books appearing?

By what authority are these books published?

Is it proper to publish in book form for general distribution excerpts from the E. G. White letters and manuscripts?

What relationship do these books sustain to those published while Mrs. White was living?

1. Why There Are New E. G. White Books

New E. G. White books have been published to furnish counsel and instruction which otherwise would not be available to Seventh-day Adventist workers and laymen. Through a period of many years Mrs. White supplied articles rich in counsel and instruction almost weekly to the *Review and Herald*, *Youth's Instructor*, and *Signs of the Times*, as well as other denominational journals. Only a few of these articles could be used in the E. G. White books. Regarding these valuable Spirit of prophecy sources she admonished:

"The articles that from week to week are printed in our papers are soon forgotten.... These articles are to be gathered together, reprinted in book form, and placed before believers and unbelievers."—*Letter 73, 1903*.

There were hundreds of personal testimonies to various workers, and especially the leading men in the denomination, bearing messages of encouragement and counsel regarding the work of God and sounding warnings against dangers and pitfalls. In the hands of the recipients these unpublished testimonies elevated our standards and molded our work. The younger men who trained immediately under these men also benefited. But through the lapse of time and the great expansion of the work, a break has come. Should the men now making the decisions, now laying the plans, and now meeting the crises of the rapidly enlarging work, be deprived of the precious counsel which meant so much to the work and workers of earlier years?

The angel of the Lord answers this question as reported by Mrs. White when writing of a vision in which she seemed to be in a counsel meeting where "one of authority stood up and said:

"Everything that has been given to ministers, to men in responsible positions, to teachers, to managers, to the different conferences is to be repeated and repeated.... We must work earnestly to bring this instruction before the people."—*Manuscript 101, 1905*.

This is why new E. G. White books have been published.

2. The Authority by Which New Books Are Printed

Mrs. White herself authorized the posthumous issuance of new E. G. White books. This she did in her last will and testament dated February 9, 1912. This legal document created the Board of Trustees with whom Mrs. White left the responsibility of the care and publishing of her writings. Her instructions in this will are specific. To the five Trustees of her choice and their successors she left in trust:

"All of my right, title, and interest in the copyrights and book plates in all languages, of the following publications [here follows a list of her current books]: also, my general manuscript file and all indexes pertaining thereto."—*E. G. White Will*, Clause numbered 5.

And this Board was charged with the responsibility of:

"Administering, preserving, and protecting the said ... property, and publishing and selling said books and manuscripts and conducting the business thereof."—*Ibid*.

The Trustees were further charged in a more specific way with the responsibility of fostering:

"The improvement of the books and manuscripts held in trust by them," "the securing and printing of new translations thereof," and "the printing of compilations from my manuscripts."—*Ibid*.

That Mrs. White had full expectation that the manuscripts and articles preserved in the manuscript vault would be used to serve the denomination following her death is made clear by a declaration which was published in a tract shortly before her death:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*The Writing and Sending Out of the Testimonies to the Church, 13, 14*. (Written Oct. 23, 1907.)

In the issuance of new books the Trustees are but carrying out the instruction Mrs. White gave them when the Board was appointed.

3. The Propriety of Publishing Manuscripts

We come now to a crucial point in this discussion, that of the propriety of publishing excerpts from the E. G. White manuscripts and manuscript letters. While Mrs. White was living she published many personal testimonies for reasons which she clearly states:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church.... Perhaps there is no more direct and forcible way of presenting what the Lord has shown me."—*Testimonies for the Church 5:658-9*.

As she prepared the copy for her later books, she often drew from the personal testimonies written in former years. In 1912 she spoke of this:

"The many diaries and manuscript books which have been kept, containing the instruction which the Lord

has given me, will lighten my labors in the work of preparing new books."—*Manuscript 59, 1912*.

She ever recognized that in the personal testimonies addressed to various individuals there was abundant counsel and instruction which would have a much wider service as time advanced. Note these words penned in 1905:

"I am endeavoring by the help of God to write letters that will be a help, not merely to those to whom they are addressed, but to many others who need them."—*Letter 79, 1905*.

As she surveyed her work in 1910, one year after the publication of *Testimonies volume 9*, she wrote to her son, W. C. White:

"I have much written in the diary I have kept in all my journeys that should come before the people if essential, even if I did not write another line. I want that which is deemed worthy to appear, for the Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, and precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, This is the way, walk ye in it."—*Letter 117, 1910*.

A few of our older workers will remember visiting Sister White in her home during the last few years of her life, and they will recall her pointing to her published works and manuscript books and declaring:

"Here are my writings, when I am gone they will testify for me." "In future years, these may be of service in time of need."—Reported by W. C. White, July 9, 1922.

And then in 1912, in such a way as to avoid all misunderstanding, when, as already noted, Mrs. White placed her manuscript files in the hands of the Trustees, she specifically authorized "the printing of compilations from my manuscripts." Surely this reflects Mrs. White's approval of a posthumous use of her letters and manuscripts.

But, someone may ask, Now that Mrs. White cannot supervise or approve the selection of matter made for publication, are we justified in drawing from these sources? Did not Mrs. White, in her letters often write of ordinary matters? How can we know that selections from her letters convey to us an inspired message?

It is true that Mrs. White frequently conversed on ordinary topics and in her letters wrote concerning ordinary matters. However, if in connection with an ordinary letter she had a message from the Lord to convey, that fact was perfectly clear. Of course what the Lord's messengers say, even about commonplace matters, may often be very revealing of the messenger's attitudes and methods of work; such for instance as the following excerpts from Paul's second letter to Timothy:

"The cloke that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments."—*2 Timothy 4:13*.

As a matter of practice by the E. G. White Trustees, except in the use of purely biographical material, excerpts are not taken from unpublished letters and manuscripts unless it is clear that they are based on messages given her by the Lord.

The following paragraph from a letter written by Sister White to a leading church of earlier years is significant:

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Testimonies for the Church 5:67*.

The following illustrates her carefulness in refusing to give advice when she had no light from the Lord:

"Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me."—Quoted in a letter from C. C. Crisler to E. E. Andross, Dec. 8, 1914.

In making use of these unpublished materials great care is taken to use the excerpt in its proper setting and to give proper credit to the source from which it has been drawn. In order that we may be doubly careful regarding the use of unpublished letters and manuscripts, the policy was adopted in 1934 whereby the release of any such material is subject to the joint action of the E. G. White Trustees and the executive officers of the General Conference.

It should be said in this connection that the unpublished writings of Mrs. White only supplement and expand upon what was formerly published. There are no pronouncements that would in any way alter what was published from her pen before her death regarding doctrinal teachings or denominational policies. All will agree, however, that what has been published since 1915 has amplified and strengthened our standards, doctrines, and policies. A judicious and proper use of manuscript statements has greatly enriched many of the E. G. White books of posthumous issuance.

4. Relationship to Books Issued by Mrs. E. G. White

The methods followed in compiling an E. G. White book today are not much unlike those used in the preparation of such of the later E. G. White books as *Testimonies, volume 9*, *Counsels to Parents, Teachers,*

and Students, and *Prophets and Kings*.

When she was living, she consulted with leading workers as to the best manner in which to get certain lines of instruction before the people. She enlisted the assistance of her office staff in gathering matter she had written through the years. She gave study to the selection of statements for publication, and joined in their preparation for the press. The principal difference in the preparation of a book today lies in the fact that she cannot now give study to the matter selected and cannot improve the text or write in connections uniting several excerpts in one blended statement. None of these can be done now that her pen has been laid aside.

Since her death the books which have appeared have been drawn mostly from her periodical articles, and from manuscripts, early pamphlets, and in part from her current books. Meticulous care is exercised to insure a full and balanced coverage of the subject being treated. The work of compiling is done usually in our office by careful workers under the direction of the Board of Trustees. Before the manuscript is released for publication it is carefully examined by several responsible committees to insure the completeness of the coverage, the best arrangement, and the propriety of the use of the manuscript statements included. Except for the absence of the reading by Ellen G. White of the content in the particular order in which the statements are compiled, the book is just as much an E. G. White book as it would have been had it been issued prior to 1915.

At times a compilation representing a special line of instruction may contain some statements which appeared first in current books. While there is an earnest desire to avoid as far as possible the republishing of the same counsel under various book titles, the advantage of having in a given compilation a complete coverage of the subject treated, outweighs the objection of a certain amount of inevitable repetition.

In most cases the new E. G. White books which have appeared have been published in response to the earnest requests that the counsel in some specific line be made available to all who may wish it today. The Trustees, in their diligent efforts to fulfill their trust, have kept close to the field, and in a large degree the new E. G. White book titles only reflect most earnest appeals from Seventh-day Adventist workers and lay members.

No one can see just what the future may hold, but it would seem that the E. G. White books we now have give the church the full body of counsel and instruction vital to its welfare.

To those who have rightly understood Mrs. White's arrangements for these compilations and the care of the Trustees in their preparation, the posthumous books have taken a position equal in importance in their libraries and in their work to the books issued before Mrs. White's death. What young people's leader would today part with *Messages to Young People*? What minister would do without *Testimonies to Ministers*? What medical worker would dispense with *Counsels on Health* and *Medical Ministry*? What evangelist would lay aside his copy of *Evangelism*?

Truly we see fulfilled today the words quoted earlier:

"Whether or not my life is spared, my writings will constantly speak and their work will go forward as long as time shall last."

Chapter 11—The Preparation of A Posthumous E. G. White Book

The procedure which is followed in the office of the Ellen G. White Publications in the preparation of compilations of the E. G. White writings, as they have appeared in such books as *Evangelism*, *Temperance*, and *The Adventist Home*, has been designed to present to the readers a truly accurate and unbiased picture of the Ellen G. White teachings.

One can readily understand that in order to represent fairly the Spirit of prophecy instruction in a compilation, care must be taken to safeguard its balance and integrity, and to prevent its being molded or colored by the thinking of the compilers. For this reason we do not, in the preparation of a new book, follow the normal procedure of developing an outline and then searching the various sources to find materials to fit that outline. This would be the simplest and least expensive method, but to work in this way would be to run the risk of overlooking some vital instruction, while perhaps overemphasizing some other point of relatively minor importance. Using the book *Evangelism* as a typical illustration, we shall trace here the several steps followed in the preparation of an E. G. White compilation.

Authorization and Planning

The secretary and associate secretaries of the Ministerial Association, being aware of certain instruction given by Mrs. White to our evangelists, and sensing the need for a single volume that would set forth the full picture of counsel and cautions addressed to evangelistic workers, approached the Board of Trustees of the Ellen G. White Publications in 1944 with the suggestion that a volume be prepared presenting the full body of counsels on this subject.

The Board of Trustees, after carefully studying the question and making some investigation of available materials, authorized the compilation of a volume of the counsels to evangelists and instruction concerning evangelism. They set up two committees to execute the work. The first was a fostering committee of five, headed by a General Conference vice-president, and comprised of representatives from the Board of Trustees, the Ministerial Association, and an evangelist of long experience. It was the duty of this committee to

plan for the compilation and to give general guidance to its preparation.

The second committee was a working team of two, comprised of the secretary of the Ellen G. White Publications, Arthur L. White, and Miss Louise Kleuser of the Ministerial Association. The work of gathering and arranging the materials was assigned to this team.

The Counsels Are Gathered

With this assignment, the working team, under the guidance of the fostering committee, undertook their work. They did not begin with an outline as to what should go into the book, but they took the position that the materials themselves should determine the outline and the emphasis. Consequently, they set about to assemble all the E. G. White materials which might have a bearing on the subject of evangelism. Every E. G. White source was drawn from the current books; early, out-of-print books and pamphlets; periodical articles; and the E. G. White manuscript files. The *Index to the Writings of Mrs. E. G. White* guided to the sources in the current published works. The card indexes in the White Publications vault led to the other sources. All the materials which might have a bearing on the subject were copied, regardless of repetitious materials, each statement on a separate sheet for convenience in handling.

This mass of material—several thousand pages—was finally ready. As the statements were being gathered out and copied, the working team found a general outline becoming apparent—an outline determined by the materials themselves and by the Ellen G. White emphasis. The next step was to set down this outline in its general features. In this case, there were some twenty general divisions, or sections. Now the materials were sorted out according to these sections. This sorting led the working team to the formation of a more detailed outline for the various sections. Next, the materials that fell naturally into each section were grouped according to the various topics that would comprise a section.

This being done, each of the twenty groups of materials was carefully studied. The best and most comprehensive statements, regardless of their source, were selected and arranged in their logical order. Side headings were then chosen. Each member of the working team did the initial work on certain sections, and this was thoroughly and carefully reviewed by the other member. The body of material, now in this preliminary arrangement, was copied, and a copy was furnished to each member of the fostering committee.

The materials were read carefully by the fostering committee, and suggestions were made as to arrangement, headings, the inclusion of items that might have been overlooked, and the deletion of repetitious statements.

The Manuscript Restudied

With the recommendations of the fostering committee in hand, the working team went through the entire manuscript again, giving closer attention to repetitions. This problem is intensified when we take into account that no change can be made in the wording, and that the same general approach is often made with a little different treatment of a vitally important point. This point may be of particular value to the evangelist. Just as far as possible, repetitious phrases and sentences were deleted, but sufficient of the quotation was given to preserve its proper setting.

Approved for Publication

This painstaking work called for handling some sections as many as six or eight times. The working team having completed its revision of the manuscript in the light of the criticisms of the fostering committee, the revised manuscript was mimeographed and submitted to the Board of Trustees of the Ellen G. White Publications, who were responsible for the preparation of the proposed book. Copies were given to the officers of the General Conference for their concurrence in the release of unpublished materials. As the volume was being considered as a Ministerial Reading Course book, it was also submitted to a reading committee appointed by the Ministerial Association Advisory Council. In the interest of economy of time, the manuscript was submitted simultaneously to these groups. Their responses were received shortly thereafter.

Careful note was made of all their suggestions, but very little in the way of change was called for. Appropriate action was taken approving the manuscript.

A foreword was written, explaining the preparation of the volume, but no recognition was given to those responsible for the detailed work of its compilation. Policies governing this work place the full responsibility in the hands of the Board of Trustees, and no individual receives personal credit for the part he may have had in assembling the materials comprising a posthumous Ellen G. White book.

The manuscript, now in its final approved form, was passed to the publishers, and it was sent directly to the copy room. The usual procedure in the handling of book manuscripts calls for its acceptance by a book committee, but in the case of an Ellen G. White book, this step is omitted, and the material goes directly to the copy room. The Board of Trustees of the Ellen G. White Publications carries the full responsibility ordinarily assumed by a book committee.

In the copy room, study was given to punctuation, capitalization, spelling, and so forth, but the work was carried on within limits carefully defined by the Board of Trustees.

From the copy room the manuscript went to the typeroom, then to the press, and from there the new book

went to the field.

It can be seen from this detailed account that the human element which might tend to warp a compilation was held to an absolute minimum. It is the daily prayer of those in the office of the Ellen G. White Publications having to do with the compilation of manuscripts that in their work the Lord will so guide that the finished product may accurately represent the subject covered and may preserve the emphasis given by His messenger.

Brochure V — Ellen G. White—The Human-Interest Story

Chapter 1—As Others Knew Her

According to line 21 of the General Conference Biographical Information Blank, Ellen Gould White was 5 feet 2 inches tall, and weighed 140 pounds in 1909, with "complexion rather dark," "eyes gray," "hair gray." Had the blank been filled out some years earlier, it would have noted her hair as brown, but she was now eighty-one years of age. Twenty-six other spaces on this blank yield such information as "Date and place of birth Gorham, Maine, November 26, 1827." "Date of conversion—probably in March, 1840." She was married to Elder James White on August 30, 1846; and he died August 6, 1881. There were four boys born to the Whites, the oldest and youngest were deceased. Mrs. White traveled extensively, and wrote many books, which were translated into many languages.

This interesting blank renders much valuable information regarding Ellen White as a Seventh-day Adventist worker, but it does not acquaint us with her as an individual. It does not speak of her disposition, nor does it tell us how she related herself to others, or how she bore her burdens. It does not speak of her joys and sorrows, her struggles with discouragement, the battle with appetite, her love of home, her interest in flowers and animals. It does not tell of the hours she stood by the sickbed of a neighbor's child, or of the cooking, the mending, and the shopping. It says nothing about Mrs. White as a speaker, of the burden of writing, and of the endless hours spent in seeing those who sought her counsel. These would not appear in a formal blank. But these are the experiences and characteristics by which we really become acquainted with Sister White. Fortunate it is that from her voluminous records, housed in the Ellen G. White Publications vault at the office of the General Conference, we can reconstruct sketches of these human-interest features of her life and experience.

If we were to visit the White home in the early days—and we will fix the year as 1859, for we have Mrs. White's diary for that year—we would find ourselves in a little frame cottage only a few blocks from the Review and Herald office in Battle Creek, Michigan. Mrs. White is a woman of thirty-one, and her husband is thirty-seven. There are three boys—Willie, Edson, and Henry—their ages four, nine, and twelve. We observe that Mrs. White is a thoughtful mother, a careful housewife, a genial hostess, and a helpful neighbor. She is a woman of conviction, but gentle in manner and voice. She is interested in the everyday happenings and the local news. She can enjoy a good laugh. There is no place in her experience for a long-faced religion. One feels at perfect ease in her presence. She is friendly, but not snoopy or prying.

It is early in January, and Mrs. White is busy writing, sewing, and preparing for a three-week journey which will take her to a number of the churches in northern Michigan. She will go in advance of her husband who plans to join her soon. We find her assisted in the home by Jenny, a sterling young woman who keeps things running smoothly while the Whites are away on their trips. Our first visit is in midwinter, and there is snow on the ground. We notice that the home is on the edge of town, with garden and barn at the rear. We shall be interested to see the out-of-door activities later in the spring.

One of the Many Journeys

The little black leather-covered diary not only reveals the plans for this journey but discloses also a detailed, day-by-day account of the trip. Occasionally it gives us a glimpse of her heart experience. Here is the entry for Friday, January 7: "Went to Otsego, to Brother Leighton's. It was a cold drive, yet we kept quite comfortable." The entries that follow tell of meetings held and people seen, and of her state of health. We turn to Wednesday, January 19: "In the afternoon we go to Wright [where nine years later our first camp meeting was held]. Brother Cramer, the elder, takes a seat in our carriage to pilot us. He is acquainted with the road. It is a good road. Have no milk for Teresa [Evidently Brother Cramer's daughter.]. She cries. Oh that we may be as earnest for the bread of life as she is for temporal food. She will not be satisfied."—*Diary, 1859*.

Two days later, Friday, Mrs. White thought especially of home, as the traveling worker often does when the Sabbath draws on. She confides in her diary: "I have felt so homesick on the journey. Fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice and crucify every selfish feeling. I feel a lack of the Spirit of God. Have had a weeping time before the Lord."[—*Manuscript 5, 1859*.]

The Battle With Appetite

Four years roll by, and it is summer, 1863. In our imagination we are again in the White home. We are told of the health-reform vision of June 6 of this year, and of the changes it brought to the family in dietetic practice. Mrs. White had been a heavy meat eater, and had cared little for the simple, wholesome foods. She had thought she needed meat for strength. Her health had not been good; in fact, she had fainted several times a week. But in the vision she had been shown the advantages of a simple and wholesome diet free from stimulating food and flesh meat. She had determined to bring these principles, so new to her, into practice in her own home.

The cook was instructed that they would have no more meat, and the order was promptly carried out. A few hours later the family came to the table, which was bountifully set with the good things of the earth, but without flesh food. Mrs. White had thought she was hungry, but now decided that she was not, and left the table. At mealtime again the family was summoned. By this time she knew that she was hungry. But after looking over the table and finding no meat there, she decided she did not care to eat, and left without touching food. She was hungry only for meat.

When mealtime again came, Mrs. White eagerly hurried to the dining table. There was no meat there and she longed for it. The simple articles of diet were unappealing to her. Then, she tells us, "I placed my arms across my stomach, and said, '... I will eat simple food, or I will not eat at all.' ... I said to my stomach, 'You may wait until you can eat bread.'"—*Testimonies for the Church 2:371, 372*. It was not long until Mrs. White enjoyed the wholesome, simple food which God provided for man.

Thus we discover that she had the same battles with appetite that we all have. Being the Lord's messenger did not relieve her from these personal struggles in her own experience. She records a similar experience in gaining the victory over the use of vinegar. (See *Counsels on Diet and Foods, 485*.)

Appreciation of the Beautiful

In the summer of 1873 we find the White family in the Rocky Mountains. Elder and Mrs. White, with their younger son, are seeking a little relaxation in Colorado. Mrs. White's appreciation of the beauties of nature is contagious. Listen as she speaks:

"I love the hills and mountains and forests of flourishing evergreens. I love the brooks, the swift-running streams of softest water which come bubbling over the rocks, through ravines, by the side of the mountains, as if singing the joyful praise of God....

"We have here in the mountains a view of the most rich and glorious sunset it was ever our privilege to look upon. The beautiful picture of the sunset, painted upon the shifting, changing canvas of the heavens by the great master Artist, awakens in our hearts love and deepest reverence for God. The surpassing loveliness of the blended colors of gold, silver, purple, and crimson, painted upon the heavens, seems to speak to us of the amazing glories within. As we stand almost entranced before this picture of nature's unsurpassed loveliness, contemplating the glories of Heaven of which we have a faint reflection, we repeat softly to ourselves, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"—*The Health Reformer, August, 1873*.

At Recreational Gatherings

Of course, we are interested in Mrs. White's personal attitude toward recreation. The year is 1876, and Mrs. White and the group of workers from her office and others from the Pacific Press spend a day in recreation on San Francisco Bay, at the beach and in a sailboat out through the Golden Gate. It is a beautiful April day. A Seventh-day Adventist captain is piloting the craft. How everyone enjoys the water! As the captain heads the ship out through the Golden Gate to the open ocean, they find that the Pacific is not too peaceful, and some of the ladies are seasick, but not Mrs. White. We will let her tell of it as she does the next day in a letter to her husband:

"The waves ran high, and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to any one. It was grand. The spray dashed over us, the watchful captain giving his orders, the ready hands to obey. The wind was strong outside of the Golden Gate, and I never enjoyed anything as much in my life."

Then she contemplates: God "holds the winds in His hands. He controls the waters. We are mere specks upon the broad, deep waters of the Pacific; yet angels of heaven are sent to guard this little sail-boat as it races over the waves. Oh, the wonderful works of God! So far beyond our understanding! At one glance He beholds the highest heavens and the midst of the sea."—*Letter 5, 1876*.

The next day she was to write on the theme of Christ stilling the tempest. "I am glad I went upon the water," she said. "I can write better than before,"—*Ibid.*

Mrs. White was often an invited guest at church school picnics. She took delight in such occasions when parents, teachers, and students united in a day of recreation. Forgetting present surroundings, let us join such a group of forty or fifty years ago. We note the time, and discover it is nearly noon. A carriage is driving onto the grounds, and the word is passed along, "Sister White has come." She alights and joins the group around the bountiful meal spread out on the grass. Everyone enjoys the good lunch provided, and then the company of old and young press a little closer together, and Mrs. White addresses them for about twenty-five minutes.

Her talk over, the company scatters to enjoy the afternoon, but some gather about her to visit a bit. Someone suggests surprise that she should leave her writing and her many duties as the Lord's messenger to spend a few hours on the picnic grounds. She assures them that she takes pleasure in such wholesome recreation. Perhaps she is reminded of an experience earlier, in 1884. We will let her tell the story which reveals her attitude toward such occasions:

"At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one.

"Some have said to me, 'Sister White, what do you think of this? Is it in accordance with our faith?' "I answer them, 'It is with my faith.'...

"We have tried earnestly to make the holidays as interesting as possible to the youth and children. Our object has been to keep them away from scenes of amusement among unbelievers."—*The Review and Herald, January 29, 1884*.

Cheerfulness in Adversity

The death of Elder James White came as a great blow to Sister White and to the denomination. He was just sixty years of age, and his death followed closely a few days' illness. It seemed to the bereaved messenger of the Lord that she could not go on. How could she pick up her burdens alone? For a time it appeared that she too might lose her hold on life. But she soon took command of herself, determined to press on, and determined also not to allow that experience which brought such sadness to her heart to cause her to cast a shadow upon those with whom she came in contact. She would be cheerful and pleasant, even though her heart was bleeding. A few years earlier, when in adversity, she had expressed her philosophy of life in these words:

"Do you ever see me gloomy, desponding, complaining? I have a faith which forbids this. It is a misconception of the true ideal of Christian character and Christian service, that leads to these conclusions. It is the want of genuine religion, that produces gloom, despondency, and sadness. Earnest Christians seek to imitate Jesus, for to be a Christian is to be Christlike."—*Manuscript 1, 1867*.

Some years later in Australia, Mrs. White passed through a period of great physical suffering. With the contemporary records before us, we, in imagination, tiptoe into her bedroom, for she is quite ill. Having learned that, even though in great bodily suffering, she has been writing much on the life of Christ, we are not surprised to find her propped up in bed, pen in hand. Her arm is resting on a framework that has been constructed at her request to enable her to proceed with her work. She has suffered much during the past eight months from inflammatory rheumatism and can catch but a few hours' sleep at night. After greeting her we express regret that she must suffer so, and then she tells us how she looks upon this experience. She is speaking now:

"When I first found myself in a state of helplessness I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.

"I said to myself, 'Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has this not been your practice?'

"I said, 'Yes.'

"Then why do you feel almost forsaken and discouraged? Is not this the enemy's work?'

"I said, 'I believe it is.'

"I dried my tears as quickly as possible and said, 'It is enough. I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me.'

"I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt. I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country, and for those in America, and for my good. I can not explain why or how, but I believe it. And I am happy in my affliction. I can trust my heavenly Father. I will not doubt His love. I have an ever watchful guardian day and night, and I will praise the Lord; for His praise is upon my lips because it comes from a heart full of gratitude."—*Letter 18a, 1892*.

Thus she lifted herself above bereavement and suffering with a determination to trust firmly in God.

Mrs. White Very Human

Having met Sister White under varying circumstances, we discover that she is very human. She is not, as some have thought, an austere, sliminess woman, somewhat removed by position and work from the common people with their joys and sorrows. She is one of us. But we have seen her only on a very few occasions. We still want to spend more time in her home and office and join her in her travels, becoming acquainted with her

as a homemaker, a neighbor, a counselor, a writer, a speaker, a personal worker, a steward of means, and as God's messenger. To accomplish this, we turn to more of her diaries, her letters, and her articles in our denominational papers, and through these learn to know Mrs. White as she was known to those around her. The documents we shall draw on for the succeeding articles are, for the most part, not formal statements written for publication. Rather we shall construct our story largely from the informal records.

Chapter 2—The Homemaker

It is easy to picture Mrs. E. G. White as an indefatigable writer and an earnest speaker, but not often is she thought of as a capable housewife and mother, carrying many home responsibilities and caring for and training her children.

During the first years of their married life James and Ellen White had no regular income, for there was no systematic support for the ministry. They had no fixed place of abode, but they "resolved not to be dependent" (*Life Sketches of Ellen G. White, 105*), even though much of their time was given to the work of God. They found life not too easy, for the Lord allowed trials to come lest they "should settle down at ease," "unwilling to leave" a pleasant home. (*Life Sketches of Ellen G. White, 106*) Often entrusting the care of their children to others, they traveled from place to place, tarrying at times for but a few weeks or months at any one location. Sometimes they kept house in a spare room, or attic, with borrowed furniture (*Life Sketches of Ellen G. White, 123*), and sometimes they boarded with the families with whom they stayed.

In establishing the publishing work at Rochester, New York, in 1852, a building was rented to serve both as home and office, but they were "compelled to exercise the most rigid economy and self-denial" to keep the enterprise going. The cheapest secondhand furniture, some of it badly needing repair, was secured, and the food budget was so restricted that for a time they used "sauce in the place of butter, and turnips for potatoes." (*Life Sketches of Ellen G. White, 142*) Ellen White, however, counted it a pleasure to have a settled home where the entire family could be together.

Soon after moving the publishing work to Battle Creek, Michigan, in 1855, the Whites were privileged to have a home all their own; and although away much of the time, home life was maintained to provide their children with the proper environment. From this time until the death of James White, in 1881, they maintained a home in Michigan. They also had a home in California for a period in the seventies, dividing their time between the growing work on the Pacific Coast and the Battle Creek headquarters.

At Home in Battle Creek

Incidental references which occasionally occur in the records indicate that the White home was a cheerful, happy place, although stirring with activity. The first building of their own was a six-room frame cottage located on Wood Street at the western edge of Battle Creek. At the back was the garden and barn, and they had their own cow. They drew their water from the well which served the community. On a back corner of their land was a wooded spot providing a secluded place for prayer.

Since Mrs. White's time was much taken up with writing, preaching, and traveling, it was necessary to employ responsible domestic help; yet she did not surrender her position as manager of the household affairs, as mother and hostess. Her diaries reveal that during her time at home and while traveling, a large part of many days was devoted to writing, yet other activities were not neglected. When sewing was receiving special attention, we find her from day to day making "a pair of pants," preparing "a coat for Edson," and making "a mattress for the lounge," or working "hard all day on a dress to wear through the mud." (*Diary, March 25, 28*; *April 26, 1859*.)

This particular year the gardening season was inaugurated with the setting out of a "currant bush" late in March. It turned out to be "a cold, blustering day," and after fitting out departing guests with loaned "cloak, mittens and necktie to protect them," she jotted in her diary, "In the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy." (*Diary, March 24, 1859*.)

In succeeding weeks, currant and raspberry bushes and strawberry plants were all set out. One entire day was devoted to "making a garden for my children," as she wished "to make home ... the pleasantest place of any to them." (*Diary, April 11, 1859*.) Plants were secured from the neighbors, and exchanges of plants and roots are recorded. (*Diary, April 11-13, 1859*.)

Then there was the buying to be done. Shopping trips to town were made, not only to supply the family needs, but at times to assist neighbors in the selection of merchandise, for Ellen White was known to be a good buyer.

One day she went downtown to buy some goods with which to make a pair of trousers. She asked Mr. Skinner, the proprietor of one of the dry-goods stores, to show her a piece of all-wool material. He threw down a bolt of goods on the counter and told Mrs. White he had just received it, and he believed it was what she was looking for.

"Is it all wool?" she asked Mr. Skinner.

"Oh, yes, Mrs. White, one hundred per cent wool," he assured her.

Without thinking, her hand felt for the raveled edge and she found a loose thread. She pulled it out, untwisted its strands, and discovered some cotton. Holding it up, she inquired:

"Is this wool. Mr. Skinner?" Much embarrassed, he admitted it was not, and then told Mrs. White that he had bought it for all wool.

This shows Mrs. White's knowledge of textiles, and her familiarity with the practical things of life. Her mother was a very sensible, practical woman, and had trained her girls well.

Sabbath and Home Routine

The Sabbath in the White home was a full day, spent in attending service, reading to the children in the afternoon, walking through the woods or by the stream, and visiting the sick or discouraged.

Mrs. White usually did her writing at home in a room set aside for her office, but for a period she shared her husband's office at the Review and Herald. Sometimes when she went over she found work pressing hard in the bindery, and there she would join others in folding or stitching papers, book signatures, or pamphlets. (*Diary, January 5, March 28, 29, 1859*.)

Our ministers were not infrequently called to Battle Creek for general meetings. So it was in early March, 1859. The diary entry records a parting visit with one of these workers, the youthful John Nevins Andrews.

"It is a day when infirmities are striving for the victory. I suffer much pain in my left shoulder and lung. My spirits are depressed. Brother John Andrews leaves today, comes up to visit us in the evening. Have a pleasant interview.

"Get together a few things for him to take home. Send Angeline a new calico dress (nine shillings) and a stout pair of calf skin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yam to knit him a pair of stockings. I send Sister or Mother Andrews a nice large cape well wadded for her to wear. I make a bag to put them in of towel cloth. Write three small pages to Sister Mary Chase. In it write a recipe obtained from John."—*Diary, March 8, 1859*.

The White home was always open to visitors, and at times it seemed to the family that they operated a gratuitous hotel. Conference time in 1859 finds thirty-five eating at their home. The day after the conference there is but one brief entry: "We were all much worn out."—*Diary, June 7, 1859*.

The diary story for that and other years records many individuals and families who were welcomed to the home for a night or a day or two or longer. This brought a heavy strain on the family budget, increased the labor in the home, and deprived the family of much of that privacy to which they were entitled. What this entertaining sometimes meant personally to Mrs. White is revealed in a letter penned in 1873 to one of our workers:

"I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight; I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but praise the Lord I have been sustained"—*Letter 1, 1873*.

The meals were simple, but there was ample wholesome food. After receiving the light on health reform, the table conformed to the instruction given. The cooking was usually well done except when new, untrained help first came to the home. Mrs. White wrote in 1870:

"I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter or flesh-meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with relish the bounties supplied by our Creator."—*Testimonies for the Church 2:487*.

Those in the White home found a good latitude of freedom in the matter of their personal diet.

"I do not hold myself up as a criterion for them. I leave each one to follow his own ideas as to what is best for him. I bind no one else's conscience by my own.... There are those in my family who are very fond of beans, while to me beans are poison. Butter is never placed on my table, but if the members of my family choose to use a little butter away from the table they are at liberty to do so. Our table is set twice a day, but if there are those who desire something to eat in the evening, there is no rule that forbids them from getting it."—*Counsels on Diet and Foods, 491*.

Discipline in the White Home

Although heavily burdened with many problems, the busy mother did not neglect the training of her children. Home discipline was firm, but administered with understanding kindness and love. She endeavored to avoid crises, and sought constantly to lead the minds of the boys in such a way as to strengthen character and develop will power. Suitable and simple rewards encouraged obedience and good behavior. The inducements outside the home were often offset by innocent pleasures in the home. Very seldom was corporal punishment administered, and then only after a quiet talk and earnest prayer.

Of course problems arose. The White boys were not model children. But issues were dealt with promptly and

with decision. Their mother testified:

"I never allowed my children to think that they could plague me in their childhood. Never did I allow myself to say a harsh word... When my spirit was stirred, or when I felt anything like being provoked, I would say, 'Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.' Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely."—*Manuscript 82, 1901*.

The frequent absence of one or both of the parents tended to complicate the task of rearing the children. While on her journeys the mother kept in close touch with them by frequent letters. Her thoughts and her prayers were often concerned with the growing boys at home.

The Home in Later Years

After the death of Elder James White in 1881, Mrs. White continued to maintain her own home. By this time the children had established themselves, and her family consisted largely of her literary assistants, domestic help, and worthy young people she was assisting in school, and at times individuals—either workers or lay members—who were in need of care. More of the responsibilities of the operation of the home were now thrown upon the housekeeper, and Mrs. White filled the position of gracious hostess. After a busy day of writing the family worship service was often supplemented by Ellen White's recounting the experiences of the early days of the work.

In Australia the White home at Sunnyside, Cooranbong, was a busy place with the family numbering from ten to sixteen. (*Counsels on Diet and Foods, 488*) The house, augmented with tents, served both as residence and office. One of the first buildings on the new school property, it was often the stopping place for visiting workers or those who were joining the school staff. Those were pioneer days, and the strictest economy was enforced of necessity, yet the table presented wholesome satisfying food. "Grains, vegetables, and fresh and canned fruit constituted our table fare," she wrote in 1896. (*Counsels on Diet and Foods, 489*) There was plenty of land, and Mrs. White planned the orchard and garden. Determined to make her "wilderness home blossom as the rose" (*Letter 59, 1896*), she set apart ample space for flowers. She wished her home to be made beautiful by the things of nature created by God. She purposed to make her orchard and gardens "an object lesson to those who would rather beg than work." (*Letter 128, 1899*.)

The White home echoed with the clicking of typewriters busily engaged in copying letters and articles and book manuscripts. But on one Tuesday morning all this was silenced as the large dining room became the setting for a wedding. It was a pleasant, yet solemn, sacred service, in which Mrs. White took part by offering the prayer. She records that there "was no light jest or foolish sayings." (*Manuscript 23, 1894*.)

At times adjustments had to be made in the rooming facilities to make a place for someone who needed treatment and good food, but could not afford care at an institution. One such person was a guest in 1898, "although we have to crowd up our family to do this," Mrs. White wrote. It is further stated that "she is treated as a member of my family without cost to herself of a penny. I thought Jesus would do just this." (*Letter 68, 1898*.)

At the Elmshaven Home, St. Helena

When Mrs. White took up residence at Elmshaven, near St. Helena, California, she was in advancing years. Her family consisted of her office and home helpers. Although her time and energies were given over almost entirely to writing and speaking, she found relaxation in the activities about the farm and the home. Much to the distress of her personal secretary, Sara McEnterfer, she occasionally slipped away to visit with the neighbors without telling the family where she was going. At the age of seventy-five she took a day to drive into the mountains "to get cherries—small black ones" to can. "Our carriages," she explained, "were drawn up under the trees, and I picked nineteen quarts, sometimes sitting on the carriage seat, and sometimes standing on it." (*Letter 121, 1903*.) At another time she drove out to the pasture with Brother James, her efficient farmer, "to see the black calf," for she was anxious to know whether it was "faring well after the long rain." (*Letter 91, 1904*.)

Mrs. White took joy in watching the progress of the vegetable garden and the growth of the fruit trees, but in the flowers she found special delight. Even in her advanced years she was not unmindful of the welfare of the members of her family and her guests. She was eager to have them comfortable, and she wanted to be assured that the food was appetizing and adequate.

During the last three years of her life less time was devoted to writing, and she was often found reading her Bible, her own books, and our denominational papers. The daily newspaper kept her in touch with world events which all pointed to the near advent of her Saviour. This was Ellen G. White the homemaker.

Chapter 3—As a Neighbor

When the lawyer came to the Saviour, asking the way to eternal life, the conversation turned to man's relationship to his fellow men. In response to the question, "Who is my neighbour?" Jesus told the story of the good Samaritan, leading to the unmistakable conclusion that a true neighbor is one who does what he can to help those about him in need. Acts of neighborly kindness, of course, are not usually matters of record, and

yet we do find references here and there which help us to understand that, as defined in the parable, James and Ellen White strove to be good neighbors.

The earliest day-by-day diary of Ellen White in our possession antedates institutional and conference organization and the choosing of a denominational name. *This little book*, dated 1859, carries records of a period soon after Elder and Mrs. White were situated in their own home in Battle Creek, Michigan. The entry of January 2 records the giving of a cloak and a dress to a sister in need, and the entry for the next day reveals that Mrs. White was furnishing work to needy sisters. Two days later, January 5, although pressed hard in preparing for an extended journey, she was urged to go to the stores and help in selecting "some things for Roxanna."

The next day we find her giving "a half-worn dress" for the needy mother of a girl employed in their home, and in this connection is the exclamation, "May the Lord have mercy upon the needy!" Among the many diary entries we find frequent mention of providing for the destitute. Here is one for a certain Tuesday:

"Walked to the office. Called to see Sister Sarah (Belden) and mother. Sarah gave me a little dress and two aprons for Sister Ratel's babe. I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel's babe. Came to the office, assisted them a little there and then came home to dinner. Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now.

"Oh, that all knew the sweetness of giving to the poor, of helping do others good and making others happy. The Lord open my heart to do all in my power to relieve those around me!—give me to feel my brother's woe!"—*March 1, 1859*.

Turning the pages of this time—worn little book, we find many entries indicating acts of neighborly kindness. April 21, after speaking of her writing and of sympathy of certain church members for a needy family, we find the words, "We have contributed a mite for their relief, about seven dollars. Purchased them different things to eat, and carried it to them."

Caring for the Sick

After the vision of June 6, 1863, at which time there was revealed to Mrs. White that the transgression of the laws of nature was the underlying cause of sickness, she was shown the benefits of co-operating with nature in restoring health. When sickness came to the White home, simple, rational methods of treatment were employed with remarkable success. Then when the neighbors and friends were ill, Elder and Mrs. White were frequently called upon to assist with advice and help in giving treatments. Of this experience, Mrs. White reminisced in writing to friends at Battle Creek in 1903:

"Before our sanitarium there was established, my husband and I went from house to house to give treatment. Under God's blessing, we saved the lives of many who were suffering."—*Letter 45, 1903*.

"We would bring to our house cases that had been given up by the physicians to die. When we knew not what to do for them, we would pray to God most earnestly, and He always sent His blessing. He is the mighty Healer, and He worked with us. We never had time or opportunity to take a medical course, but we had success as we moved out in the fear of God, and sought Him for wisdom at every step.... We combined prayer and labor. We used the simple water treatments, and then tried to fasten the eyes of the patients on to the great Healer. We told them what He could do for them."—*Manuscript 49, 1908*.

In those early years of the message, before there was regular support for the cause as we know it today, at times various laborers found themselves in need. There are frequent references in statements made by them to periods of weeks or months that they were at the White home as guests without charge. Not only workers shared in experiences of this kind but at times lay members were also thus assisted. As an illustration, we find in the records of 1868 that Elder and Mrs. White, while residing at Greenville, Michigan, learned of a certain sister who, in making a business trip, was detained by severe illness in a Greenville hotel. They looked her up and took her to their home, where she remained until they were satisfied that she should be sent to the health institute in Battle Creek. They took the children of this afflicted woman into their own home. It was five months before the mother could resume her work and the care of her family again.

The diary for this same year portrays the story from day to day of the accident occurring to Seneca King (resulting in a skull fracture), of how he was brought to the White home at Greenville, cared for through days and nights when his life hung in the balance, and of his final full recovery. To make room for this patient, Mrs. White was obliged to take her work of writing to an unfinished room, and many adjustments were required to meet the unusual needs of this neighbor.

In her extensive travels acquaintance was formed with many needy families, and although she was often unable to provide the help necessary, she did what she could to bring relief. There were times when this consisted of knitting warm garments for those who labored in cold countries. While in Europe she came in contact with some families that she knew would suffer if she did not help them, so after her return to America she devoted spare time to the knitting of stockings which were sent to them. It might be said that knitting became her hobby.

Neighborly Acts in Australia

It seems that on every hand there were opportunities to help those who were ill or in need. This was

especially so in Australia, for Mrs. White was there during days of financial depression. In the neighborhood about Avondale she discovered many destitute families, and even though her own resources were limited, she could not pass them by without sharing with them. Food was provided; sometimes she herself drove long distances to deliver it; and at other times clothing was supplied. This was not often furnished, however, in the form of ready-made garments. Good quality cloth would be purchased by the bolt, and then apportioned out to the needy families. If the housewife were unable to make the needed garments, perhaps the housekeeper or one of the literary helpers from Mrs. White's staff would be sent to assist in teaching the mother how to sew. There was much sickness in the region. Some could be cared for in the White home, but more often she sent her private secretary and traveling companion, Sara McEnterfer, to help out. For a time at Avondale Miss McEnterfer's time was nearly all consumed in work similar to that of a community nurse. Every possible way was devised to assist those in need. We get a glimpse of this in a few words written in 1894:

"We purchase wood of our brethren who are farmers, and we try to give their sons and daughters employment, but we need a large charitable fund upon which to draw to keep families from starvation.... I divided my household stores of provisions with families of this sort, sometimes going eleven miles to relieve their necessities."—*Letter 89a, 1894*.

We discern her tact in this work in an account of how one family was helped:

"I interested myself in his case.... I endeavored to anticipate his needs, and never to place him where he would have to beg for work. While in Cooranbong, I tried to set an example of how the needy should be helped. I tried to work in the way set before me by the Lord."—*Letter 105, 1902*.

There were times in the White home when all literary work was laid aside, and every member of the family joined in providing help for the unfortunate. Mrs. White wrote in 1897:

"Last evening we had a Dorcas society in our home, and my workers who help in the preparation of my articles for the papers, and do the cooking and the sewing, five of them, sat up until midnight, cutting out clothing. They made three pairs of pants for the children of one family. Two sewing machines were running until midnight. I think there was never a happier set of workers than were these girls last evening."—*Letter 113, 1897*.

That there were plenty of opportunities to help is made clear by the following:

"We do not have to hunt up cases; they hunt us up. These things are forced upon our notice; we cannot be Christians and pass them by and say, 'Be ye warmed and clothed,' and do not those things that will warm and clothe them. The Lord Jesus says, 'The poor ye have always with you.' They are God's legacy to us."—*Manuscript 4, 1895*.

Various Homes of the Family

It was the Whites' practice to own their own home. She felt that this was a wise policy. Thus at different times they owned modest properties in Battle Creek, Michigan, and Healdsburg and Oakland, California. Later, after James White's death, Mrs. White owned homes at Avondale in Australia, and at St. Helena, California. The buildings were well kept, and the grounds were improved. True Christianity, she felt, was reflected in the home and the premises. She enjoyed having the neighbors call on her, and in turn she would often drop in to visit with them.

She took special pleasure in her Elmshaven home near St. Helena, where she resided the last fifteen years of her life. The house, located on a little knoll, was well built. Surrounding it were orchard, vineyard, garden, hayfield, and pasture. In the distance on all sides were the wooded hills, and from the hillside at the north the St. Helena Sanitarium looked down upon her place. Not long after this property was acquired, she sent to Australia for Brother Iram James to come and take charge of the farm. His family was soon comfortably located in a little cottage to the east. Across the creek to the southeast was a piece of wooded land and a garden spot which she gave to her son W. C. White, and he built a house and settled his family there, about five minutes' walk from her home. To the south were two cottages. These were occupied by the families of her office workers, and a little later another house for a secretary was built not far away to the north. Another small cottage close to her home housed still another family of helpers.

It was with satisfaction that she thought of these families about her. She frequently called at their homes, and often went beyond to other neighbors in the valley. These visits brought relaxation to her, and they left cherished memories in the minds of those upon whom she called.

The Morning Carriage Drives

In the later years of her life it was Mrs. White's custom to drive out with the carriage on pleasant mornings. She was usually accompanied by some of her helpers. These drives often took her up and down the Napa Valley and many times over the narrow, winding roads of the coast range. These trips gave her a pleasant diversion, and broadened her acquaintance in the neighborhood.

Away from home, when it could be arranged, she continued this practice. In 1904 she spent a year at Takoma Park, Washington, D.C., and frequently drove through the forests and parks. One such drive brought a pleasant experience to her in which, being human, she took a bit of pride, for she met President Theodore Roosevelt. She speaks of this in writing to her son:

"A few days ago Sister Hall, Sara, and I went for a long drive in Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is a national park. Here the President takes his rides. The drives are equal to, yes, more than equal to anything that I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him."—*Letter 357, 1904*.

Many of the residents within a radius of ten miles of "Elmshaven" were of Southern European descent. Their principal occupation was grape growing and wine making. Just over the hill there was a very large stone winery, reputed for many years to be the largest in the world. Seventh-day Adventists, with their temperance principles, were not too popular with many of these people.

These circumstances, however, did not deter Mrs. White from making many a friendly acquaintance with those on surrounding farms. As she drove up the valley perhaps she would notice a mother on the porch or in the yard. Likely as not she would stop and visit with the woman. No, she did not know her name, but that did not matter. She knew a mother's heart and a mother's problems. Oftentimes these visits rendered an opportunity for a bit of missionary work, either by word, or, in the case of the less fortunate, by deed.

Years after her death Ellen White was tenderly remembered by not a few of the residents of the Napa Valley as "the little old woman with white hair, who always spoke so lovingly of Jesus."

Chapter 4—The Writer

"Write, write, write, I feel that I must, and not delay," penned Ellen White in 1884. "Great things are before us, and we want to call the people from their indifference to get ready."—*Letter 11, 1884*. In these words are summed up the objective of her most important work, and that by which she is best known today.

Her childhood experience and her education were not such as we would ordinarily think of as naturally fitting one to spend a lifetime in writing. Her schooling was limited. But when called of God in her girlhood, she was fitted by Him for the tasks entrusted to her. She graphically pictures to us her call to write:

"Early in my public labors I was bidden by the Lord, 'Write, write the things that are revealed to you.' At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write.

"But again came the word, 'Write the things that are revealed to you.' I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand and made it possible for me to use a pen?—It was the Lord."—*The Review and Herald, June 14, 1906*.

Had the Lord chosen as His messenger a brilliant student, or one of mature years with education, some might have said that the messages were not the product of the Spirit of God, but had their origin in the mind of the writer and were based on preconceived ideas and prejudices. The Lord chose a humble instrument for His work, that the messages might flow from Him to the church and to the world without danger of contamination, and in such a way that all could see that it was His work.

From the time that her hand was steadied, back in 1845, to the close of her lifework, Ellen G. White did all her writing by hand. Even when secretarial help was available, she chose to work undisturbed, penning the sentences thoughtfully and carefully. Sometimes the writing would be done on note paper, sometimes on large sheets, and at other times in bound, ruled copybooks.

The circumstances under which Mrs. White wrote varied greatly. When she could do her work at home she was pleased. For a time in early Battle Creek days she worked largely at home, but at times went to the Review office, where she shared a room with her husband. But much of the time the writing had to be sandwiched in as best she could while traveling, speaking, and visiting. The diary of 1859 gives us a glimpse of this:

"Awoke a little past two A.M. Take cars [train] at four. Feel very miserable. Write all day.... Our journey on the cars ended at six P.M."—*Diary, August 18, 1859*.

A little later on this same journey, early one morning Elder and Mrs. White were taken to the home of one of our believers. So pressed was she with her work that although "the house is full of company" she recorded, she "had no time to visit. Shut myself in the chamber to write."—*Diary, October 10, 1859*. In 1891 she notes in connection with a tour of three months in the Eastern States that she had "spoken fifty-five times, and have written three hundred pages.... The Lord it is who has strengthened and blessed me and upheld me by His Spirit."—*Manuscript 4, 1891*.

It is related that at one conference Ellen White was so pressed with her writing that she found she must write in meeting through the week. One morning, seated at the table just in front of the pulpit, she wrote steadily while J. N. Andrews preached. At the noon intermission she was asked as to her opinion on Elder Andrews' qualifications as a preacher. She replied that it had been so long since she had heard Elder Andrews preach that she could not express an opinion. This indicates intensive concentration in her work.

In the Early Morning

Mrs. White often did her work in the early hours of the morning, retiring early in the evening, and resting some during the day. We will let her tell us of this. She wrote to one of our pioneer workers in the year 1906:

"The evening after the Sabbath I retired, and rested well without ache or pain until half past ten. I was unable

to sleep. I had received instruction, and I seldom lie in bed after such instruction comes. There was a company assembled in ——, and instruction was given by One in our midst that I was to repeat and repeat with pen and voice. I left my bed, and wrote for five hours as fast as my pen could trace the lines. Then I rested on the bed for an hour, and slept part of the time.

"I placed the matter in the hands of my copyist, and on Monday morning it was waiting for me, placed inside my office door on Sunday evening. There were four articles ready for me to read over and make any corrections needed. The matter is now prepared, and some of it will go in the mail today.

"This is the line of work that I am carrying on. I do most of my writing while the other members of the family are asleep. I build my fire, and then write uninterruptedly, sometimes for hours. I write while others are asleep. Who then has told Sister White? A messenger that is appointed."—*Letter 28, 1906*.

Other glimpses of this early morning work are seen in the following, written from Australia:

"I sit here on my bed, this cold July morning trying to write to you. I have woolen mitts on my hands, leaving my fingers free to write. I place my lamp on one side at my left hand, rather than behind me, and then the light shines on my paper in just the right way.... It is a little past two o'clock. I continue to be an early riser and I write every day."—*Letter 105, 1900*.

"I am obliged to continue my writing, and I praise the Lord for the strength that He gives me. I am carrying so heavy a burden that often I can not sleep past twelve or one o'clock. When my mind is so pressed, I can find relief only in prayer and writing. My workers tell me that since my return from the East [a period of two months], I have written about six hundred pages of type-written matter."—*Letter 54, 1902*.

"I have much to write. For several nights scenes have been opening before me. Yesterday morning, with one eye bandaged, I sat writing page after page hours before the other members of my family were awake."—*Letter 372, 1906*.

Through Periods of Suffering

Much writing was done during periods of great physical suffering. Soon after she reached Australia, in the early nineties, she was ill for nearly a year with rheumatic fever. At times she could sleep but very little, yet she pushed forward with her writing. We get a picture of this in two statements penned in 1892:

"With the writings that shall go in this mail I have, since leaving America, written twenty-hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord."—*Letter 2d, 1892*.

"You will excuse the poor writing, for I am obliged to change my position about every hour to be able to be made any way comfortable to write at all. I send in this mail sixty pages of letter paper written by my own hand. First my hair-cloth chair is bolstered up with pillows, then they have a frame, a box batted with pillows which I rest my limbs upon and a rubber pillow under them. My table is drawn up close to me, and I thus write with my paper on a cardboard in my lap. Yesterday I was enabled to sit two hours thus arranged.... Then I must change position. She [her nurse] then gets me on the spring bed and bolsters me up with pillows. I may be able to sit some over one hour and thus it is a change, *but I am thankful I can write at all.*"—*Letter 16c, 1892*. (Italics mine.)

Of course, her hand grew weary and her eyes heavy, but it was not the weariness of incessant labor that burdened her heart. Her great concern was that she might present aright the great truths opened to her mind. Thus she cried out:

"I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear, lest I shall belittle the great plan of salvation by cheap words."—*Letter 40, 1892*.

"Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me."—*Letter 67, 1894*.

Watched Choice of Words

Winning words were always sought for by Ellen White—words which would draw and convince and not repel, for she said: "Essential truths must be plainly told; but so far as possible they should be told in language that will win, rather than offend."—Quoted by W. C. White in letter to members of the Publication Committee, July 25, 1911. At another time she wrote of the words used:

"In my letter to you I felt deeply. I was very cautious that not a word I should say should wound, but that the facts should be related as simply as possible."—Uncopied *Letter 14, 1864*.

As a writer she labored to increase the stock of words from which she might draw. She ever sought language which measured with her subject and adequately conveyed the ideas she was treating. *Early Writings*, written in the fifties, presents a very forceful, but simple, vocabulary and sentence structure. In later books, as *The Desire of Ages* and *Education*, we discover a richer and broader choice of words and more

complex sentences. In reading, in traveling, and in conversing with others, she bettered her ability to express the truths which were revealed to her. She was, of course, aided by the Spirit of God in her writing, but not in a mechanical way. “The words I employ in describing what I have seen,” she explained, “are my own unless they be those spoken to me by an angel, which I always enclose in marks of quotation.”—*The Review and Herald, October 8, 1867*. In vision her mind was enlightened, then it became her task to present the truths to others.

She soon discovered that she must write very guardedly and explicitly. There were always some who would distort her meaning or misrepresent her teachings. Not long after the first copies of her first book, *A Sketch of the Christian Experience and Views of Ellen G. White*, were issued in 1851, she found it necessary to paste in a page of “Notes of Explanation,” which in expanded form are now found in *Early Writings, 85 to 96*.

Mrs. White studied diligently to find a way of combining words in such a manner as to express the thought effectively and strikingly. One morning she came to breakfast at the newly opened Loma Linda Sanitarium, happy as a child with a new toy. “I’ve got it! I’ve got it!” she exclaimed, “Medical-Missionary-Evangelists!” She had been reaching out for a combination of words that would tersely and fully describe the qualifications of those who would there receive their medical training. This led eventually to naming the medical school The College of Medical Evangelists.

Ellen White could also write in a lighter vein, and she sometimes did when communicating with members of her family or close friends. Thus, from Oakland, California, in a letter to her husband, who was in Battle Creek, Michigan, she quipped:

“Dear Husband:

“We received your few words last night on a postal card:

“Battle Creek, April 11. No letters from you for two days. James White.

“This lengthy letter was written by yourself. Thank you for we know you are living.

“No letter from James White previous to this since April 6.... I have been anxiously waiting for something to answer.”—*Letter 5, 1876*.

A Broad Field of Writing

Not all the E. G. White writing was of the same character. There are the great books of description and exposition, setting forth the story of the age-long conflict from its beginning to its close. In these not only are the outstanding events in the great controversy pictured, but the reader is taken behind the scenes, as was the writer. Thus he is permitted to view the underlying objectives and motives and purposes in these happenings. Through all this we find a great deal of exposition of Scripture. We would place the Conflict of the Ages Series in this grouping.

Some of the books fall into the category of admonition, warning, and counsel. Closely associated with these are the writings of instruction, giving explicit guidance to individuals and those responsible for the enterprises constituting the several branches of the work of God in the earth. We are speaking of the *Testimonies*, and of the “Counsel” books now. Some of the writings present views of the future, with detail as to the relation of coming events, and counsel as to the proper attitude to take at the time. The views set forth in *Early Writings* and the last part of *The Great Controversy* form the larger part of this type of writing.

A fourth class might be said to be inspirational, leading to a deeper Christian experience and bringing messages of encouragement and guidance to the soul.

Then there is the biographical. These are accounts of Mrs. White’s life, travels, and labors. Although the books fall into these several general classifications, each book may contain writing representing all five types.

When we sum up the story we find that Mrs. White was a voluminous writer. Today there are 20,300 pages in the current E. G. White books. Taking these with the earlier editions which are now out of print, we have a total of 23,900 pages. We may add to this the more than 4,500 articles which have appeared in our various denominational journals. These reduced to book pages would give us another 20,000 pages. In addition to this there are many thousands of pages of manuscript matter which, because of its local or personal character, was not published. We point to these books as the fruit of a lifework, and yet no great claims were made by the writer, for she says:

“Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour.”—*The Colporteur Evangelist, 36*.

Chapter 5—The Speaker

“Make known to others what I have revealed to you,” were the words that early rang in Ellen Harmon’s ears. How could she do it? She was but a girl, just turned seventeen, who could speak only in a hoarse whisper, and her health generally was not good. She was timid and unknown. Her family was poor. It was midwinter in Maine. This was her situation in December, 1844. Finally after encouragement from her father that God would not fail to open the way, she terminated the struggle by a full surrender to His will.

A few days later found Ellen Harmon at Poland, Maine, about thirty miles north of Portland. She was at an Adventist home at Mcguire’s Hill, where the believers had gathered for an evening meeting. Her sister and her

brother-in-law, with whom she had made the trip that day in an open sleigh, accompanied her to the service. Already the believers had heard of her unique experience, and she was asked to tell her visions to those who had gathered.

The girl of seventeen arose and in a raspy whisper began to talk to the people. Recounting the experience, she later wrote: "I continued thus for about five minutes, when the soreness and obstruction left me, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours. When my message was ended, my voice was gone until I again stood before the people, when the same singular restoration was repeated."—*Life Sketches of Ellen G. White, 72, 73*. Thus commenced a lifework of public speaking.

Through the years that followed she filled many speaking appointments, standing before audiences large and small, audiences sympathetic and audiences antagonistic, American audiences, European audiences, and Australian audiences. She had a message appropriate for each occasion, and it was delivered in a powerful manner. She became one of the best-known and most popular women speakers of her time in America.

Most of her public speaking, of course, was with Seventh-day Adventist groups. In the earlier years it was a very common practice for Elder and Mrs. White to work together. He would lead out in a telling presentation of some vital subject, and after speaking for twenty or thirty minutes, she would follow with appropriate remarks. Very effective work was done by this team.

Mrs. White made careful preparation for her speaking appointments, choosing her text and forming a general outline of presentation. At times she would choose two texts and have in mind two quite different lines of thought; then during the opening exercise as she faced her audience, she would decide which to present. Often she looked into faces which she had seen before in vision, and the knowledge of their needs and experiences molded the subject matter presented. Occasionally the recognition of faces in the audience led her to make a radical shift in her subject while she was speaking. Sometimes this could be done smoothly, but at other times there was an abrupt break because she was unable to make an easy change in the presentation.

Recognition of Faces in Audience

Elder and Mrs. White were at Bushnell, Michigan, on Sabbath, July 20, 1867. It was their first visit there and the announcement had reached the believers through the appointment list in the Review of July 16, 1867. Elder White had planned on conducting a baptism and then joining in the celebration of the ordinances, but when they arrived at Bushnell, they found a sad state of backsliding. Sabbath morning he spoke to about sixty who had gathered in the grove for the meeting. In the afternoon Mrs. White was the speaker. She had selected a text from which she intended to preach, and at the appointed time stood before the congregation. Let us turn to James White's account of what took place:

"Mrs. White arose, Bible in hand, and began to speak from a text of Scripture. She suddenly stopped speaking, laid aside her Bible, and began to address those who had embraced the Sabbath in that place. She had never before seen one of them with the natural eye, and, of course, could not call them by name. But she designated each brother and sister by his or her position, as the one by that tree, or the one sitting by that brother or sister of the Greenville or Orleans church, with whom she was personally acquainted, and whom she called by name.

"She described each peculiar case, stating that the Lord had shown her their cases two years previous, and that, while she was just then speaking from the Bible, that view had flashed over her mind, like sudden lightning in a dark night distinctly revealing every object around."—*Signs of the Times*, August 29, 1878.

For about an hour she spoke, describing the experiences of those who were before her, and then the persons addressed arose, one by one, and "testified that their cases had been described better than they could have done it themselves." Confessions were made, wrongs were righted, and a reformation ensued. The next week a strong church was organized from this company of believers who two weeks earlier had decided to disband.

On several occasions Mrs. White was taken off in vision while she was addressing an audience. The "great controversy" vision was given to her one Sunday afternoon in 1858 at a funeral service, as she spoke a few words of comfort to those who mourned. Ten years later at the church in Battle Creek, while earnestly addressing the congregation at a Friday evening service, she was suddenly taken off in vision. For twenty minutes she continued in vision.

Divine Healing at Healdsburg

In 1883, as Mrs. White was speaking at the camp meeting in Healdsburg, California, bearing what she thought was her farewell message to the church, she was miraculously healed. For several weeks she had been critically ill, and was now failing rapidly, for all efforts to bring relief were ineffective. It seemed that her lifework was about to close. But she felt a great desire to meet just once more with the people gathered on the near-by campground. We will let her tell of this experience beginning with the time she reached the place of meeting:

"A sofa had been brought onto the platform in the large tent. Here I lay down, thinking I would deliver my

farewell address. My face was as the face of one dead, without a particle of color.

"After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it came to my lips and my forehead, and my flesh took on its natural appearance.

"Mr. Montrose, in great surprise, remarked to one of his neighbors, 'A miracle is being wrought in sight of this whole congregation!' I could not understand why all were looking so intently at me, some even arising to their feet. The Spirit of the Lord had healed me. During the remainder of the camp meeting, I spoke several times."—*Manuscript 105, 1906*.

If we were to accompany Mrs. White to her various speaking appointments, we would see her in the Opera House at Salamanca, New York, on Sunday morning, in 1890; or standing before the ship's passengers who gathered in the women's cabin for an evening meeting as they made their way up the Mississippi River twenty years earlier. The meeting was arranged by one of the businessmen on board when it was learned that Mrs. White was a passenger on the boat. Again we would find her in the State penitentiary in Oregon, talking to the prisoners, or at the veterans' home in Yountville, California, addressing the soldiers.

Mrs. White's work as a public speaker reached its peak in the camp meeting and temperance work of the seventies. As a revival speaker she was unsurpassed. As a temperance lecturer she reached her largest audiences.

On June 28, 1877, Barnum's circus came to Battle Creek, Michigan. The temperance forces, the leading citizens, and the church groups knew that on such an occasion many who were visiting the city would turn to the cheap eating houses and saloons for their meals. So plans were laid for a countermove. Under the auspices of the Women's Christian Temperance Union, the large tent provided by the Michigan Conference was pitched to serve as a temperance restaurant. The patronage surpassed all expectations. Then Sunday evening, July 1, a temperance mass meeting was called. This was the climax of the concerted effort to make this occasion count for reform. Mrs. White herself gives an account of her part in this work:

"By invitation of the committee of arrangements, Mayor Austin, W. H. Skinner, cashier of the First National Bank, and C. C. Peavey, I spoke in the mammoth tent Sunday evening, July 1, upon the subject of Christian temperance. God helped me that evening; and although I spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence."—*Testimonies for the Church 4:275*.

But this was not her first experience in meeting large audiences on the temperance question. The year before at the camp meeting held at Groveland, Massachusetts, she gave a temperance address. This was an era when Seventh-day Adventist camp meetings drew large crowds, and broad plans were laid for the meeting. A temporary railroad siding was built nearer the camp, and special trains were run to the campground on Sunday. Five hundred believers stayed on the site, but on Sunday 20,000 people poured onto the campground, coming by carriage, boat, and train from the surrounding cities. Both morning and afternoon Mrs. White spoke, and her subject was Christian temperance. "Every seat and all the standing room throughout the entire enclosure was full, some, following the example of Zacchaeus, climbed trees to get a sight of the speaker. Standing at the upper part of the campground, the eye swept over a living sea of humanity."—*Signs of the Times*, September 14, 1876.

The audience gave excellent attention, and Mrs. White spoke well. Although there was no amplifying system, all heard her clearly. Her speaking voice was excellent; in fact, on such occasions she could be heard a mile away. She brought into practice in her own experience the fundamental principles of proper breathing and voice culture so clearly set forth in her writings.

Present on the Sunday afternoon at Groveland were officers of the Haverhill Reform Club. They requested her to speak at the Haverhill city hall the next evening. This she did, addressing eleven hundred people, striking intemperance at its very roots.

Speaking Appointments in Europe

A few years later Mrs. White visited Europe. Here also her work was not confined to Seventh-day Adventists. The record of her labors includes a meeting in a concert hall with the platform made of "beer tables," and on one occasion in Norway, in the "military gymnasium." Listen to her account of this important meeting:

"On Sunday, by request of the president of the temperance society, I spoke upon the subject of temperance. The meeting was held in the soldiers' military gymnasium, the largest hall in the city. An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated. There were about sixteen hundred assembled. Among them was a bishop of the State Church, with a number of the clergy; a large proportion were of the better class of society. I took up the subject from a religious standpoint."—*Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 207*.

So it was through her long and busy life. She met literally thousands of speaking appointments. "When I stand before large congregations," she told Elder Daniells in 1902, "it seems as if I were reined up before the great white throne, to answer for the souls that have been presented before me as unready to meet the Lord in peace."—*Letter 138, 1902*.

Often it seemed that she would not be physically able to stand before the people, but her trust was in the Lord who gave her work. At the Sanitarium, California, church in 1901, she made reference to this oft-repeated experience:

"When I have been expected to speak to many people, at times I have felt that it was impossible for me to appear day after day before great congregations. With trembling steps I have walked into the desk to speak to assembled thousands; but the moment I have stood before the congregation, the Spirit of God has always come to me with strengthening power.

"Often I said to my husband while he was with me, 'If only I could have the assurance beforehand, how much good it would do me.' He would answer, 'God has never failed to bless you the moment you rise to speak; so whatever may be your feelings, you must put your trust in Him.'"—*Manuscript 111, 1901*.

Nor was her burden alone for congregations of thousands. The messenger of the Lord did not lose sight of her responsibility to small audiences. We discover in 1903 that she not only took active part at Sabbath services in near-by churches but was also one of the speakers at the open-air missionary meetings held in a resort town nine miles from her home in northern California. Here is her account:

"In our vicinity, we are doing what we can to carry the truth to those around us. Three open air meetings have been held at Calistoga, in the Hot Springs Park. I spoke at each of these meetings. I did this that I might reach those who do not attend church. The Lord greatly blessed me in this effort."—*Letter 122, 1903*.

Before we close this picture of a very important phase of Mrs. White's work, let us look through the eyes of a writer of the world:

"Mrs. White is a woman of singularly well-balanced mental organization. Benevolence, spirituality, conscientiousness, and ideality are the predominating traits. Her personal qualities are such as to win for her the warmest friendship of all with whom she comes in contact, and to inspire them with the utmost confidence in her sincerity... Notwithstanding her many years of public labor, she has retained all the simplicity and honesty which characterized her early life.

"As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible and elegant. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences spellbound for hours without a sign of impatience or weariness.

"The subject matter of her discourses is always of a practical character, bearing chiefly on fireside duties, the religious education of children, temperance, and kindred topics. On revival occasions, she is always the most effective speaker. She has frequently spoken to immense audiences, in the large cities, on her favorite themes, and has always been received with great favor."—*American Biographical History of Eminent and Self-Made Men of the State of Michigan*, Third Congressional District, p. 108. (1878.)

Such is the picture of Ellen G. White the speaker.

Chapter 6—The Counselor

"I shall go forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer, I shall do what I can. I shall warn, and counsel, and reprove, and encourage, as the Spirit of God dictates, whether men will hear, or whether they will forbear."—*Testimonies for the Church 4:232*.

Thus wrote Ellen White in the year 1876. Although a large part of her work was public in its character, there was much which must be done in personal interviews, working with individuals who were seeking guidance, or were in trouble or in danger of pursuing a wrong course. This personal work was very taxing and called for much wisdom, tact, and divine aid. From almost beginning days Mrs. White's counsel was eagerly sought.

Of the three communications from her pen which appeared in 1847 in James White's initial publication, *A Word to the "Little Flock,"* the first is a letter of counsel. In this communication Mrs. White acknowledges Mr. Curtis' invitation to write to him, and then takes up certain doctrinal views which he has set forth "I have been much interested," she states, "in your writings in the Dawn and Extra; and fully agree with you on some points, but on others we widely differ."—*A Word to the "Little Flock," 11*.

With her visions as the basis for her comments, she then proceeds to take up one point after another and to specify which of his positions are correct and which are incorrect. On the two resurrections, she agrees. She agrees also on the new heavens and the new earth. But she differs on salvation for those who worship at the saints' feet after the one thousand years. She was shown that they would be lost. She differs with him on the time "when Michael shall stand up." She believes the sanctuary cleansed is the New Jerusalem temple. She recommends the "Day-Star" Extra containing the Crosier article on the cleansing of the sanctuary as presenting the true light on that subject.

From the time of this letter, written before she was twenty years of age, through her long, busy life, because of her unique position men and women came to her for counsel. Now let us turn to a certain committee meeting held on the campground in Australia in 1895. The workers were called together to study problems which had arisen in a new field of labor. Mrs. White was present and gave counsel. Note from her words the

basis of this counsel:

"This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. *Of some of these subjects I could speak because at sundry times and in divers places many things have been presented to me....*

"As my brethren read the selections from letters *I knew what to say to them; for this matter has been presented to me again and again. ...* I have not felt at liberty to write out the matter until now.... The light that the Lord has given me at different times."—The Southern Work, 97. (Italics mine.)

At such times Mrs. White's words were positive. When she spoke it was with conviction. Of this she wrote in 1911:

"The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things?

"I speak thus because they flash upon my mind, when in perplexity, like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly."—*Writing and Sending Out of the Testimonies to the Church, 24*.

But frequently advice was sought of Mrs. White on matters regarding which she had no light. At such times she purposely refrained from giving counsel. Thus to one man who wrote to her regarding his future work, she penned this message:

"I am not at liberty to write to our brethren concerning your future work, for the Lord has not given me this to do. I have received no instruction regarding the place where you should locate, or what should be your future course....

"At the present time my mind is greatly burdened in regard to several letters that I must write. Messages have been given me for certain of our brethren, and these messages must be home whether those to whom they are sent will hear or will not hear. But concerning your future labors, the Lord has given me no instruction.

"I dare not even take the responsibility of advising you in this matter. But I would say to you, my brother, You have a counsellor in the Lord Jesus. Counsel also with your brethren; they can advise you.

"If the Lord gives me definite instruction concerning you, I will give it to you; but I cannot take upon myself responsibilities that the Lord does not give me to bear."—*Letter 96, 1909*.

From time to time Mrs. White was pressed by individuals who came personally to see her and seek her counsel. Although at times she had no definite message for the one seeking light, she could, nevertheless, lay down certain general principles. Thus it was when a certain man called to see her in 1891. Here is her reference to this interview:

"Brother —— was introduced. He is an intelligent man, and, I should judge, one who could do a good work if sanctified by the Spirit of God. I spent an hour in conversation with this brother who was very anxious to know whether it was his duty to preach. I could not tell him this. I laid down general principles, and pointed him to Jesus."—*Manuscript 20, 1891*.

Another interesting picture is found just a few years later, while Mrs. White was still in Australia. The president of the General Conference, G. A. Irwin, was visiting that field and had several interviews with her. She writes of this:

"He has with him a little note-book in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America, but in this country."—*Letter 96, 1899*.

But Mrs. White did not encourage the people to come to her for counsel. She pointed them to Jesus:

"Frequently I receive letters from individuals, telling me of their troubles and perplexities, and asking me to inquire of God as to what is their duty. To those for whom the Lord has given me no light, I have often replied: I have not been appointed by God to do such a work as you ask me to do. The Lord Jesus has invited you to bring your troubles to One who understands every circumstance of your life....

"I shall not dishonor my Lord by encouraging people to come to me for counsel, when they have a standing invitation to go to the One who is able to carry them and all their burdens."—*Testimonies to Ministers and Gospel Workers, 487*.

Of course, there were many times when it was necessary for her to take the initiative in giving counsel. Then she was impelled to speak. She often refers to this. Here are two such allusions:

"The Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony."—*Manuscript 22, 1890.*

"God has given me a testimony to bear to His people that He has given to no other one and I must bear this testimony which is like fire shut up in my bones."—Uncopied *Letter 36, 1878*.

It was no light task to stand as one to give counsel which often cut across the fond plans or determined

efforts of individuals or committees, and at times for those who were esteemed associates in the work. She expressed this in 1894 in these words:

"The work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it."—*Letter 64, 1894*.

These messages of counsel were not to be accepted or rejected at will. They were not just a personal opinion, but the counsel was based upon, or called into being by, light from heaven. Thus she wrote to one who had failed to heed the message given, but whose usefulness would have been tenfold greater had he heeded the light:

"Do you suppose I would have given you such advice if I had had no light upon the matter? Be assured no such counsel would have been given you without good reason."—*Letter 1, 1883*.

We may ask then: Did Mrs. White have no opinions of her own? Were all her utterances inspired? Mrs. White, as an individual, held personal opinions and used her reasoning powers. She conversed freely with those about her upon any topic of interest. While undoubtedly the revelations and her long experience often had a bearing upon her train of thought and even her ordinary conversations, yet neither those with her nor she herself took the position that everything she said or thought had its origin in divine sources. If you were in her home, you would no doubt converse with her about general world conditions, or regarding the orchard and garden, the members of her family, the progress of the work of God; and no one would consider such conversation as of particular significance. Discussing this in 1909 she said:

"There are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages."—*Manuscript 107, 1909*.

It is not strange then that at times Mrs. White would be pressed for an opinion in ordinary matters or even in the plans for the carrying forward of the work of God, even though she had no direct light from God on the question. Nor is it strange that at times, in the absence of direct light, she might, upon urging, express her opinion in such matters, basing such an opinion upon good sense and experience. It is of interest to note that in one such case when her advice was not what it should have been, God sent a message to check the unwise action that would have resulted upon her assent to plans laid by the brethren. It was so also in the case of Nathan and David. (See *1 Chronicles 17:1-15*.)

When God Reversed the Counsel

In the year 1902 the newly established publishing house in Nashville, Tennessee, was sustaining steady heavy losses. A. G. Daniells, president of the General Conference, was deeply concerned, and in an interview with Mrs. White sought her assent to plans to discontinue the publishing work there because of these losses, which the brethren did not know how to check. Elder Daniells tells the story:

"She agreed that it must be put upon a basis where there would be no such losses, and said, 'If it cannot be, it had better be closed.' Not being able to give us a sure remedy, she assented to our proposal to discontinue the printing, to turn the building into a depository, and to purchase the literature from other publishing houses. This seeming agreement with our plans brought great relief and satisfaction to many who had been struggling with the baffling problem.

"Brother Crisler wrote out a part of the interview, and, with this in my pocket, I departed with a light heart. On arrival at Battle Creek, I lost no time in telling the other members of the Committee of our interview, with the assurance that Mrs. White was with us in our plans to close up the Nashville office in a very short time.

"A few days later, a letter was received from Mrs. White, stating that she had spoken according to her own judgment in agreement with the presentation we had made to her. But she was now instructed by the Lord to tell us that she had been wrong in giving this counsel, and that *the printing house in the South should not be closed.* Plans must be laid to prevent further indebtedness, but we were to move forward in faith."—*Abiding Gift of Prophecy*, p. 326.

Now let us give Mrs. White's account of the reversal of counsel as she writes to Elder Daniells: "During the night following our interview in my house and out on the lawn under the trees, Oct. 19, 1902, in regard to the work in the Southern field, *the Lord instructed me that I had taken a wrong position."*—*Letter 208, 1902*. (Italics mine.)

Such an experience, rather than lessening our confidence in Ellen G. White as a counselor, should strengthen our faith, for we see so clearly the hand of God overruling in His work so that a mistake should not be made.

Recognizing, however, that Ellen G. White did have her own personal opinions, some might fear that these were intermingled with the counsel she sent out in personal testimonies or set forth in her writings. Perhaps we should let her speak of this also. First we present a statement written in 1909: "I receive letters asking for

advice on many strange subjects, and I advise according to the light that has been given me."—*Manuscript 107, 1909*.

She was very careful in interviews, and especially in her articles and books, to refrain from setting forth as counsel and instruction that which did not have its basis in revelation. Thus she testified of her articles and letters:

"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.

"You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me."—*Testimonies for the Church 5:67*.

The same care was exercised in giving advice in personal interviews. In 1869 she wrote to a sister who had sought counsel on a certain point:

"Yesterday ... I could not readily answer your question.... I cannot give counsel in the dark. I must know that my counsel is correct in the light. Great advantage is taken of my words; therefore I must move very cautiously. After careful reflection, seeking to call up things which have been shown me in your case, I am prepared to write to you."—*Testimonies for the Church 2:565* .

Her distress is not to be wondered at when her counsel was laid aside unheeded. To a certain one she wrote:

"I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion, and this view has been advocated and has had a leavening influence in our ranks."—*Letter 22, 1889*.

At other times she could write of the hearty reception of the counsel given. Note this cheering word: "At times matters come up for decision, when all are not of the same mind. Then I read to them the writings given, and they accept them, and become one in their decisions."—*Letter 118, 1898*.

Questioners Directed to Her Writings

As our denominational work advanced and our church membership grew, there was a steady increase in the numbers of those who sought counsel either by interview or by letter. In her later years, when questions were laid before her, Mrs. White often stated that she had written on that subject, and she would request her literary assistants to turn to her books, to her articles in the papers, or to her manuscripts for the answers to the questions presented. In many cases letters of inquiry were answered by one of the secretaries, stating that the matter had been placed before Sister White, and she had directed that such and such an answer should be given. Of course, the letter was the production of, and bore the signature of, the secretary writing the letter. At other times she asked her secretaries to tell the inquirer that she had not received light on the question presented.

Near the close of her life, when asked about the future, she often directed attention to the cabinets holding her books, periodical articles, and manuscripts, stating "Here are my writings; when I am gone they will testify for me." (Reported by W. C. White, July 9, 1922.)

At one time reference was made to the many letters of inquiry, and the relation of her published works to the answers of questions:

"We receive many letters from our brethren and sisters, asking for advice on a great variety of subjects. If they would study the published Testimonies for themselves, they would find the enlightenment they need. Let us urge our people to study these books and circulate them. Let their teachings strengthen our faith.

"Let us study more diligently the word of God. The Bible is so plain and clear that all who will may understand. Let us thank the Lord for His precious word, and for the messages of His Spirit that give so much light."—*Manuscript 81, 1908*.

For seventy years Ellen White stood as a counselor. At times she was given instruction and messages of counsel which she was bidden to hold until certain developments had taken place. At other times she labored along, carefully opening the way for the presentation of the message; at still other times individuals sought her words of counsel in planning for the work or in meeting issues, and in all this she was able to testify: "I have not wittingly withheld from any one the instruction that the Lord has given me."—*Manuscript 156, 1901*.

Chapter 7—A Personal Worker

From her girlhood Ellen G. White was a personal worker. Often, but not always, did she witness the fruits of such ministry. After her conversion her first work was for youthful friends. The earnestness of such efforts is revealed in the following published account:

"I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in

earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.

"Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until every one had yielded to Jesus, acknowledging the merits of His pardoning love. Every one was converted to God.

"Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterwards sought out and prayed with. In every instance but one these persons yielded themselves to the Lord."—*Life Sketches of Ellen G. White, 41, 42*.

It was not long after this experience that she was called to stand as a messenger for God. This work laid upon her a heavy burden for the church and for the world. It would not seem strange if Mrs. White, with these larger burdens, should lose sight of the personal needs of the individuals with whom she came in close contact. However, she did not. Now and then through the years we catch a glimpse of her personal efforts to save those about her.

Labor for Unbelieving Relatives

In the summer of 1872 Elder and Mrs. White were in the mountains of Colorado for a period of relaxation and change. With them were several members of the family and Mary, a niece. Mary and her mother, one of Mrs. White's older sisters, were not Seventh-day Adventists. From a diary entry we observe the tactful way in which Mrs. White sought to lead this girl into the light of the truth:

"We arise this beautiful morning with some sense of the goodness and mercy of God to us. This is our first Sabbath among the mountains. James, Sister Hall, and myself took a blanket and walked out to the shelter of the fragrant evergreens, rolled up a stone for a seat, and I read a portion of my manuscript to my husband.

"In the afternoon our niece, Mary, Willie, and I walked out and, seated beneath poplar trees, we read about sixty pages of *Great Controversy, Spiritual Gifts*. Mary was deeply interested. We were happy in the earnest manner she listened. We see no prejudice with her. We hope she will yet see and receive the truth. She is a pure, simple-hearted, yet intellectual girl.

"We closed the Sabbath of the Lord with prayer. Mary united with us in prayer."—*Diary, July 27, 1872*.

Thus we see Mrs. White tactfully selecting reading which she hoped would awaken interest, and then eagerly watching the reaction. Through the years she sent the *Review*, the *Instructor*, the *Signs of the Times*, and the *Watchman* to her sisters and other relatives who were not in the message. She wrote letters of appeal, and did not forget to pray that God's Spirit would strive with their hearts. But this was all she could do. For several years Mary assisted her as a copyist, but she failed to yield her heart fully to God and walk in the light. In an earnest appeal Mrs. White wrote to her five years after the experience in the mountains:

"I have no wish to control you, no wish to urge our faith upon you, or to force you to believe. No man or woman will have eternal life unless they choose it.... with all the self-denial and cross-bearing that is involved in the Christian life.... God will test every one of us. He will give privileges and opportunities to all and a sufficient amount of evidence to balance the mind in the right direction, if they choose the truth.

"God will work for you and make you an able instrument if you will yield your will and affections to His will and if you will become a child of obedience. But if you remain in resistance to the truth, God will remove His light from you and you will be left to take your own course and meet the result at last. I hope you will not say as your mother said to me in regard to breaking the Sabbath, she 'would risk it.' God forbid that you should dare to risk it and pursue a course of disobedience. You have tenfold more light in reference to the truth than your mother. I still have faith that she will accept the truth if you do not hedge up her way. I have written in love and have written because I dare not do otherwise."—*Letter 6, 1877*.

Neither this young woman nor her mother ever accepted the Sabbath truth. Mrs. White felt deeply concerning this.

The Fruit of One Pamphlet

Literature filled an important place in Mrs. White's personal missionary work. Sometimes, many years after it was forgotten, she learned of the fruits of giving away a pamphlet or a paper. So it was with a sixty-four-page pamphlet left at a little settler's cabin in the wilderness of Michigan in the summer of 1853. It was Friday, and Elder and Mrs. White, with other workers, were hastening by carriage to Vergennes. The driver was well acquainted with the road, but for some reason the party lost their way. Finally there was only a trace of a road. Through the woods they traveled, "over logs and fallen trees." There were no houses in sight; the day was hot; and Mrs. White was ill. Twice she fainted. They had no food, no water could be found, and all suffered from thirst. Some cows were seen, but all attempts of the strangers to get near enough to obtain a little milk from them failed. In her fainting condition she "thought of the traveler perishing in the desert." "Cool streams of water," she said, "seemed to lie directly before me; but as we passed on they proved to be only an illusion." Elder White prayed that she might be sustained. The fifteen-mile journey should have been accomplished in a few hours, and they could not understand why they should be left to this wandering.

Then they broke into a clearing, and found a log cabin. The weary travelers were invited in and given

refreshments. As they lingered to rest a bit and learn the way, they were soon chatting with the woman who had befriended them. Mrs. White talked of the Sabbath, the Second Advent, of the state of the world and the church. Their hostess urged the strangers to stay and hold meetings in that community, but this could not be done because of appointments already made. As they left the cabin, Mrs. White gave the woman a copy of her first little book, *A Sketch of the Christian Experience and Views of Ellen G. White*, and copies of the *Review* and *Instructor* were also placed in her hands.

Twenty-two years passed by. Often Mrs. White thought of the experience and wondered why they had lost their way that summer day, and were forced to drive forty miles to reach a point fifteen miles distant. She found the answer at the Michigan camp meeting in 1876. We turn to her account of this:

"After the meeting closed, a sister took me heartily by the hand, expressing great joy at meeting Sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years ago. She gave us refreshments, and I left with them a little book, *Experience and Views*.

"She stated that she had lent that little book to her neighbors, as new families had settled around her, until there was very little left of it.... She said that when I called upon her I talked to her of Jesus and the beauties of heaven, and that the words were spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath....

"For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, rejoicing in the light of present truth."—*Evangelism, 448, 449*.

Whether in America, Europe, or Australia, Mrs. White found the same needs for personal work. Sometimes she pressed for a decision. Soon after reaching Europe, she met a young man at a watch factory at Nimes, France. It was her own broken watch that brought the two together. As soon as she met him she recognized him and recalled his experience as it had been revealed to her in vision. In discouragement he had lost his hold on God and had strayed from the truth. He was also working on the Sabbath. One evening she had the young man meet her for an interview. This she describes in a letter:

"I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him.... I told him I knew the history of his life... I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his Father's house, his Father's service. He was in good business learning his trade. If he kept the Sabbath he would lose his position. A few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision.

"We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would before God and angels and those present say, 'I will from this day be a Christian.' How my heart rejoiced when he said this."—*Evangelism, 450*.

Large Books Bear a Harvest

When in Australia, Mrs. White was told of a family residing on a large farm. The husband and father had almost accepted the message and then had slipped back. Soon after she learned of this she was impressed. to call on the family and leave some of her books with the man. The experience is told feelingly in her own words:

"I visited with him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, 'You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ.'

"He looked at me in a queer way, as much as to say, 'I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday school, that we do not keep the Sabbath.' But I did know it. However, I talked to him just as though he were with us. 'Now,' I said, 'we are going to help you to begin work for your neighbors. I want to make you a present of some books.'

"He said, 'We have a library, from which we draw books.'

"I said, 'I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you.'

"I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, 'I am glad that you came to see me. I thank you for the books.'"—*Evangelism, 451, 452*.

The man read and lent the books, and soon he and his entire family were firmly in the message together with some of their neighbors who also read the books.

An "Errand for the Master"

Late in 1900 Mrs. White made her home at Elmshaven near Saint Helena, California. Afew months after getting settled, she visited the near-by churches and institutions. When there was opportunity, she paused in

the busy program to do a bit of personal work, such as she did one Sunday in September, 1901, as she and those with her drove from our college in Healdsburg to her home:

"On our return we called upon a family by the name of Lighter. They live about half way between Santa Rosa and Healdsburg, and seem to be in limited circumstances. Sister Lighter's father, a very old man, is quite feeble. The physician thinks that he will only live a short time. A few months ago he accepted the truth, but he has not yet been baptized.

"We were glad to do an errand for the Master by visiting this family. Willie read the comforting promises of God's word to the sick man, and I presented the afflicted one to the Great Physician, who is able to heal both soul and body. The family were very thankful for our visit. I know that they were comforted."—*Letter 126, 1901*.

We do not find Mrs. White pressing or urging unduly in her personal work. She did not make herself a nuisance. When she found an interest, or created one, she tactfully followed it up.

Missing train connections by just five minutes in 1904 at Milford junction, the group of workers en route to Berrien Center, Michigan, found that they must wait five hours. To relieve Mrs. White of the tobacco smoke in the station, search was made for a near-by home, where she might rest and wait. She and her two helpers were welcomed by a Mrs. Muntz. Mrs. White describes her visit in these words:

"Mrs. Muntz is an elderly lady, and is a Dunkard, or a German Baptist. She is a very pleasant woman, and seemed to enjoy talking with us. She says that she respects all Christians. I spoke about the work we are trying to do, and her face brightened as I told her something of our efforts to do missionary work. She told me that were her husband living he would enjoy talking with me; for he was a very religious man and a great reader. I told her that I was a writer of books, and employed several helpers, and she was much interested.

"While we were talking, a young woman with a child in her arms came in, and we soon found out that she was a Seventh-day Adventist. She was much interested in what I told them about our work in Washington and other places. She is the wife of the night operator at Milford junction, and the only Sabbath-keeper in the place, I think.

"Another neighbor came in during the evening, and in the course of the conversation asked me if I would explain to her about the Sabbath. I began by reading a text in the first of Genesis. Then I read the fourth commandment. When I had read this, they said, 'Yes, but Sunday is the seventh day.'

"I explained to them that Sunday is the first day, and that the day called Saturday by the world is the seventh day. Then I read the last six verses of the thirty—first chapter of Exodus, where the Sabbath is clearly specified as the sign between God and His people.

"I had not time to say much, but what I read was sufficient, I hope, to lead them to search the Scriptures for themselves. I told them that Christ kept the Sabbath, and that the women rested on the seventh day, 'according to the commandment,' and on the first day of the week brought spices and ointment to His sepulcher.

"I read several other texts, and Mrs. Muntz wrote down all the references as I gave them. Before we parted we had a season of prayer together, and they seemed to appreciate this greatly... This was our experience at Milford Junction. We think that perhaps our delay was in the providence of God. It may be the means of arousing an interest in the truth."—*Letter 163, 1904*.

So, in the midst of a busy program of speaking and preparing literature for the church and the world, the messenger of the Lord took time and found opportunities to give Bible studies, to speak a word in season, and have prayer, or give out truth-filled literature in a personal effort to help those around her.

Chapter 8—As a Steward of Means

Addressing the believers in Stockholm, Sweden, on October 11, 1886, Mrs. White reviewed briefly her past experience in connection with the cause, particularly in a financial way. Going back to pioneer days, she stated:

"We believed the message. We believed the warning that Christ was soon to come, and we felt such an earnest longing for those in sin that we were willing to make almost any sacrifice. We have known what poverty is, and it was the best experience of our lives. I have fainted more than once or twice with my children in my arms, for want of bread.

"As we went from place to place to proclaim the word of God, we suffered with heat and with cold; but God sustained us in the work, and at last He began to bring the means in for the work. When this means came in, we found many places for it.

"But affliction came into our house. My husband became a paralytic, but our prayers went up to God, and He raised him to health again. This long affliction brought us to want again. But the Lord told us what to do. We had a home and as we found those who were in affliction and had no home we would open our home to them and let them share our comforts.... I made the statement last night that we had invested $30,000 in the cause....

"When we went over to the Pacific Coast, many were raised up to obey God, and then we wanted means to build a meeting-house, but the people were poor, so we sent over to Michigan, telling them to sell all that we had, and there we invested our means, and a meeting-house was built in San Francisco and [another in]

Oakland...

"Now, I cannot afford to use my means for my own glory. I want it invested to God's glory."—*Manuscript 32, 1886*.

One may rightfully ask at this point, How could James and Ellen White contribute thousands of dollars to the various interests of the denomination, when their early years were spent in the most stringent financial circumstances, and their later years were given to the ministry of the cause? It is in order that a brief statement be made on this point.

In the earlier years of the work there was no regular support for the ministry. James White turned his hand to various activities to sustain himself and his family. We read of his mowing hay, hauling stone for the railroad, and cutting wood. As he took hold of the publishing work, it brought some financial support, giving him a salary of from $5 to $7 a week at first, and up to $12 a week in later years.

As leaders in the work, the Whites opened their home to visitors at all times. James White also had to lead out personally in almost every interest or enterprise calling for means. To support his own family, to entertain continually, and to head every pledge list with a substantial gift were more than could be done on a salary of $7 to $12 a week, and Elder White was forced to find some form of income outside the meager pay he received from the publishing house.

As he traveled from place to place he discovered a need for Bibles and concordances. Of course, we did not at that time have Book and Bible Houses ready to supply the needs of our people. So he found in the agency for these books a supplementary income which was vitally necessary to meet the demands upon his finances. In later years royalties from his books also supplemented his regular income. Near the close of his life, when he looked back on the experience, he regretted that it had been necessary to devote a part of his time to work not directly connected with his ministerial duties; but under the circumstances it seemed the only solution to a difficult financial problem. The income was used, not selfishly, but for the upbuilding of the cause of God, and the Lord blessed his efforts.

Some may feel that Elder White's experience constitutes a justification for our ministers' today dividing their interests to increase their personal incomes. But any fair-minded person will readily recognize the great change in circumstances between the salaried minister today and those of the pioneers before the days of organization and wage scales.

Mrs. White's Income and Expenses

In the early days Mrs. White's only income was from royalties from her books. These yielded but a small sum. After the death of Elder White in 1881, she was paid the salary of an ordained minister. She continued to receive the royalties from her books, and at times some financial assistance for the help of a copyist in the preparation of articles she furnished our periodicals. These monies she was instructed she should administer as a steward for the Lord. Her perception of this responsibility is clearly reflected in the terms she used in wording a terse order appended to a letter concerning the providing of some financial help for a destitute widow:

"Battle Creek, Mich., March 28, 1889

"Brother C. H. Jones:

"Please pay to the order of —— —— $100.00 (One Hundred Dollars) as a gift from the Lord who has made me His steward of means.

"Ellen G. White"

(*Letter 28, 1889*.)

Six years later she wrote as follows, and the records bear testimony that she was faithful to her trust.

"I do not profess to be the owner of any money that comes into my bands. I regard it as the Lord's money, for which I must render an account."—*Letter 41, 1895*.

After the death of James White in 1881 the full financial burden fell upon Mrs. White. Itwas necessary that she meet her household expenses, continuing considerable entertaining. The expenses and salaries of her helpers were paid by her. She also met a large part of the initial expense in the publication of her many books. This included typesetting, the making of the printing plates, and the expense of illustrations. Often a set of printing plates was placed with each of the three publishing houses in America. These book-publishing expenses ran into many thousands of dollars. She shouldered the expense of translating her books into other languages, and there were many direct gifts to the cause.

Strict Economy Called For

To carry this heavy financial load personally called for careful planning, strict economy, and at times some borrowing. "We are economizing every way possible," she wrote from Australia in 1898. (*Manuscript 173*.) That the needs of the work of God were ever before her is indicated by the following:

"I study every pound which I invest in buildings for myself, lest I shall in any way limit the resources which I can invest in the upbuilding of the cause of God. I do not regret that I have done this. We have seen some trying times, but amid all we say, 'It pays.'"—*Letter 130, 1897*.

To be pressed financially almost constantly was not pleasant, yet Mrs. White saw in it some benefits which

she mentioned in 1895:

"To be restricted for want of means is, as I can testify, a great inconvenience, but prosperity too often leads to self-exaltation."—*Manuscript 29, 1895*.

This economizing to advance the work went back to very early days. We have the story of how, when they lived at Rochester, New York, she saved means out of her allowance for household expenses. Then when a crisis arose in the publishing house, with paper to pay for and no money in the treasury, she brought out a stocking containing money that James White knew not of. The bill was paid, and the work went on.

And so through their experience money was entrusted to Elder and Mrs. White and it was used, not for personal comfort or pleasure, but to advance the work and to help others. Her attitude toward this experience is revealed in 1888 in these words:

"I do not begrudge a cent that I have put into the cause, and I have kept on until my husband and myself have about $30,000 invested in the cause of God. We did this a little at a time and the Lord saw that He could trust us with His means, and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out."—*Manuscript 3, 1888*.

Investment in the Bank of Heaven

We will now turn to some of the incidental statements Mrs. White herself made in regard to helping the cause of God in a financial way. Often it was with money at her command; sometimes it was with borrowed money. Speaking in 1890, she said:

"I am a servant to the cause of God. Since I returned from Europe I have seen places where money must be raised or losses would be sustained. I donated one thousand dollars to the Chicago Mission and carry this debt, paying seven per cent interest. I saw that different churches must be helped, for they were under financial pressure, and I gave six hundred more. I had to hire the money and am still paying interest on this."—*Letter 13b, 1890*.

Of course, it was her expectation that the royalty income from the sale of her books would soon meet the obligations which she incurred. Actually she was pledging an assured future income to meet the urgent present demands of the work of God. In time these debts were all paid from these incomes, just as she intended.

While Mrs. White was in Australia she found the needs very great. The work was getting a good start, but there was depression and poverty. Some of her friends in California sent money to her to buy a comfortable chair. Just then there was need for a church in Parramatta. The money was donated to aid in the church building project. Some years earlier she had a similar experience with a dress. Here is her account of it:

"Years ago when the mission first started in Europe, some of the sisters thought they would do me a great favor and they bought me a good American silk dress that cost $45. It was just at the time that Brother Andrews wanted means to use in the mission in Europe, and I took the dress and sold it for $50.00 and sent the money to him to use in the cause, and it came just in the right time and I was so thankful."—*Manuscript 3, 1888*.

When the Bible school was started in Melbourne, and many of our young people did not have funds to meet their expenses, Mrs. White could not pass this need by. How she met it is described in her own words:

"I have already appropriated two thousand dollars of royalties on books, to help students to attend the school. They would never have been able to enjoy the advantages of the school unless some one did help them, and as no one assumed the responsibility, it dropped on me. I carried several through the first term of school, and am paying the expenses of six during the present term, and the number may swell to eight."—*Letter 65, 1893*.

Some of this money was expended to aid in clothing. Note these words in an order to the principal of the school:

"Will you please inquire of Brother —— in regard to the clothing that he requires, and what he needs please furnish to him, and charge the same to my account. He has not received his trunk, and I fear he may suffer for the want of necessary changes."—*Letter 100, 1893*.

Helping students was not a new thing, for in the United States she had set up a fund from royalty income to help in this way; and many students in this country received help. The royalties from her books published overseas were often turned back for the education of worthy young people in other lands.

Writing to a friend about this in 1908, she said:

"A brother in Europe wrote to me, 'I have a thousand dollars that is due you on the sale of your books. Could not you let us have a portion of this to help in the education of young men, and fitting them to engage in missionary work?'

"In reply I wrote, 'Keep it all, if you can only train young men to go out and labor as missionaries. I will continue to pay interest on money, in order that I may give this to you as a donation.'

"This is how Sister White is becoming rich. I have been laying up my treasure in heaven."—*Letter 106, 1908*.

Then there were workers in need of help. This was before the days of the Sustentation Fund. When she saw a need, that need must be met, even if it must be financed by herself. Thus we read of a certain worker:

"Brother and Sister A. have been laboring in Ormondville, about 100 miles from here, with good results.... I

met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.

"We send Brother A... to the Institute at St. Helena... He is a great sufferer. I have appropriated $300 to this case, although there are many cases where every dollar is needed, but I feel perfectly clear in helping in this case. It is a case where those who love and fear God must show their sympathy in a tangible manner, and bear in mind that Christ identified his interest with suffering humanity."—*Letters 79* and *33, 1893*.

Various Financial Transactions

It was not long after this that Mrs. White was borrowing $50 so she could lend $38 to a brother about to lose his property. A few days later she pledged $25 to help in constructing a church at Seven Hills, then raised this to $50, and then to $125, so they might have a house in which to worship.

These were days when the conference resources were very limited. Note the financial transactions mentioned in the following statement made at a time when preparations were being made to erect the school buildings at Avondale:

"Our only course now is to prepare to build. I have hired, and am paying interest upon, one thousand pounds, which is drawing 4½ per cent interest; one hundred pounds from another, which is drawing 5 per cent interest. I have loaned the conference one hundred pounds since 1895, from which I have drawn no interest. That amount I wish to use at once in helping to build a meeting-house....

"I wish to invest all that I possibly can in the advancement of the work in this country. What is done should go forward without delay.... Sister White is straining every nerve to advance the work in these countries that God may be glorified. She is not seeking to hoard money or live extravagantly....

"In order to erect our school buildings, Mother Wessels loaned me one thousand pounds at 4 per cent interest. Brother Peter Wessels gave a donation of three hundred dollars. All this is invested in the work; every gift coming from any source has been put into the work."—*Manuscript 80, 1897*.

These heavy drains on Mrs. White's finances involved her in debt quite heavily, and gave her concern. Thus she wrote in 1903:

"I am carrying a very heavy load of debt, much of which I incurred in my effort to establish the work in Australia on right lines."—*Letter 83, 1903*.

It was not many months after this that we find her borrowing money that she might join Sister Gotzian in opening a sanitarium in California.

"I have recently added to my indebtedness by borrowing two thousand dollars from the bank to help in the purchase of the Paradise Valley Sanitarium property. I could not endure the thought that the opportunity to purchase this property for so low a price should not be improved, and Sister Gotzian and I clasped hands over the table in a resolution that we would purchase it and set the sanitarium in operation."—*Letter 81, 1905*.

"Is Sister White Getting Rich?"

Knowing of her incomes, some asked, "Is Sister White getting rich?" She answers the question thus:

"Sometimes it has been reported that I am trying to get rich. Some have written to us, inquiring, 'Is not Mrs. White worth millions of dollars?' I am glad that I can say, 'No.' I do not own in this world any place that is free from debt. Why?—Because I see so much missionary work to be done. Under such circumstances, could I hoard money?—No, indeed. I receive royalties from the sale of my books; but nearly all is spent in missionary work.

"The head of one of our publishing houses in a distant foreign land, upon hearing recently from others that I was in need of means, sent me a bill of exchange for five hundred dollars; and in the letter accompanying the money, he said that in return for the thousands upon thousands of dollars royalty that I had turned over to their mission field for the translation and distribution of new books and for the support of new missionary enterprises, they regarded the enclosed five hundred dollars as a very small token of their appreciation. They sent this because of their desire to help me in time of special need; but heretofore I have given, for the support of the Lord's cause in foreign lands, all the royalties that come from the sale of my foreign books in Europe; and I intend to return this five hundred dollars as soon as I can free myself from debt."—*Manuscript 8, 1904*.

Much more might be said of the messenger of the Lord as a steward of means. We are not, however, attempting to give a complete chronicle of her life and work. The few items here presented give a typical and accurate picture of this phase of her experience.

In these days of well-established institutions the Sustentation Fund, various reserves, and well-defined financial policies it may not be necessary for any individual to lead out as did James and Ellen White in giving to the cause. Some may have wished that she had not borrowed money to be used in advancing the work. Under the circumstances and at the time, it seemed to be the right thing to do. We will leave others to judge as to whether or not Ellen G. White was a good financier measured by today's standards. She was, however, beyond all challenge, a faithful steward of means.

Chapter 9—God's Messenger

"I have no claims to make," wrote Ellen G. White in 1906, "only that *I am instructed that I am the Lord's*

messenger; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus."—*The Review and Herald, July 26, 1906*.

That which called forth this utterance and a further explanation of her call and work was a discussion over Mrs. White's status—whether or not she was a prophet. She herself, before a large gathering at Battle Creek, had explained that her work embodied much more than that of a prophet, and at that time had stated, "I do not claim to be a prophetess." In her discussion of her work she continues in the *Review* article:

"Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger.

"'Your work,' He instructed me, 'is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word....

"'Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances.* Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.'

"Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ and because my work includes much more than the word 'prophet' signifies."—*Ibid*.

Then follows in the article a delineation of the broad work to which she was commissioned. We will quote a few sentences regarding this:

"The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker."

"I was also to speak on the subject of Christian temperance."

"I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practicing the truth."

"I was charged not to neglect or pass by those who were being wronged."

"I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time and then finding homes for them."

"In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted."

She concludes; "To claim to be a prophetess is something I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out."

As we contemplate the broad work given to her, we are forced to agree with Mrs. White when she says, "My commission embraces the work of a prophet, but it does not end there."—*Letter 244, 1906*.

This meant to Mrs. White that her life and all her energies must be fully and constantly consecrated to God. It meant that she must speak for God messages of reproof, of instruction, and of encouragement. It meant that she must write articles and books setting before the church and the world the information and light that God imparted to her. It meant that she must lead out personally in every type of Christian missionary work. It meant at times that she would be honored and lauded by those about her. It also meant that she must stand many times alone, battling evil, selfishness, avarice, waywardness, and coldness. It meant that she would be opposed and maligned. It meant sleepless nights, separation from her family, endless traveling, incessant interviews, and constant writing. Would anyone choose such a work? Oh, no. Did Mrs. White choose this work? We will let her answer:

"When this work was first given me, I begged the Lord to lay the burden on someone else. The work was so large and broad and deep that I feared I could not do it. But by His Holy Spirit the Lord has enabled me to perform the work which He gave me to do."—*The Review and Herald, July 26, 1906*.

No Claim to Be the Leader

Mrs. White's position and work were unique. It would be but natural that one called to the responsibilities placed upon her might be inclined to assume the position of leader, and might even become somewhat of a dictator. This was not true of Mrs. White. In 1903 when the public press issued statements that there was a controversy between Dr. J. H. Kellogg and Mrs. E. G. White over the question of leadership of the Seventh-day Adventist people, the messenger of the Lord declared:

"No one has ever heard me claim the position of leader of the denomination. I have a work of great responsibility to do,—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world. I have published many books, large and small, and some of these have been translated into several languages. This is my work, to open the Scriptures to others, as God has opened them to me."—*Testimonies for the Church 8:236*.

We have already noted Mrs. White's clear perception of the place of organization in the work of the denomination, and the authority of the General Conference in planning for the advancement of the work. Speaking of her trip to Australia, she testified:

"I had not one ray of light that He [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority,"—*Letter 124, 1896*.

This is in full harmony with the utterance recorded during her illness in Australia when she asked herself: "Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has not this been your practice?"—*Letter 18a, 1892*.

Although she stood as the Lord's messenger, with instruction for the leaders of the work, she ever gave full recognition to the rightful place of organization.

Spoke With Decision and Authority

As God's messenger, Ellen White spoke with decision and authority. "I speak that which I have seen, and which I know to be true."—*Letter 4, 1896*. "I implore you [the church members] not to treat this matter with your criticisms and speculations but as the voice of God to you."—*Letter 36, 1890*. The messages were not to be parried, for she adds:

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work?"—*Testimonies to Ministers and Gospel Workers, 466*.

Whether men would hear or not, whether they followed or rejected the counsel she imparted, the attitude of others had little effect on her. She knew her message was of God. Usually the messages were gratefully received by those to whom they were directed, and through the years Mrs. White was honored, loved, and highly respected by her brethren in the ministry and by Seventh-day Adventists around the world. The messages which she bore orally and in writing have exerted an immeasurable influence upon the remnant church and the world.

The work of Ellen G. White was not unknown to the world. Of course, there were varying concepts of her call and her mission. Her public ministry and her writings and the influence of her long life of service drew the respect of her contemporaries. George Wharton James, writer and lecturer of note, in his work *California—Romantic and Beautiful,* in 1914, paid tribute to Mrs. White in these words:

"Near the town of St. Helena is the St. Helena Sanitarium and the home of Mrs. Ellen G. White, who, with her husband, practically founded the church of the Seventh-day Adventists as it is governed today. Mrs. White was also the inspiration and guide of the early day movement toward more hygienic living, and the treatment of disease by what are now known as the Battle Creek Sanitarium methods....

"These sanitariums are to be found in every country of the civilized world, and most of them are specific and direct tributes to her power and influence as an organizer.

"Every Seventh-day Adventist in the world feels the influence of this elderly lady who quietly sits in her room overlooking the cultivated fields of Napa Valley, and writes out what she feels are the intimations of God's Spirit, to be given through her to mankind.

"This remarkable woman, also, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent than the written works of any woman of history."—Pages 319, 320.

On Mrs. White's death there was wide editorial comment across the United States. *The Independent,* a weekly journal of the time, published in New York City, devoted a little more than a full column in noticing her life and death. Overlooking some inaccuracies in historical data, and omitting some misstatements, we quote from the article:

"An American Prophetess"

"Mrs. Ellen G. White, leader and teacher of the Seventh-day Adventists, lived and died in comfort and honor. Mrs. White hoped to be one of those who would be taken up alive to meet the Lord in the air. But the Lord delayed His coming, and she entered into rest, just as others do, at the age of eighty-eight, and her burial took place a few days ago at the Advent headquarters at Battle Creek, Michigan. Her husband, Elder White, shares with her the honor of founding the Seventh-day Advent Church, but she was its one prophetess.

"Ellen G. (Harmon) White, born in Gorham, Maine, was a very religious child, and when thirteen years old, in 1840, in the midst of the Millerite excitement, heard the Rev. William Miller preach on the speedy coming of Christ, and she was greatly affected. At the age of seventeen she had her first vision, and was bidden, she believed, by the Holy Spirit, to proclaim the speedy advent of Christ to glorify His saints and destroy His enemies. She dreaded the duty, but was given strength to accept it, and was rewarded with a long succession of revelations thru her life. Before she was twenty years old she married Elder White, and their following began to grow.

"Her revelations were in the nature of instructions to their disciples, mostly aimed at their spiritual life, not

forgetting to forbid the sins of custom and fashion. Saturday was the Sabbath; and the Lord's coming was close at hand... At first the children were taken out of school to devote themselves to preparation for the advent, but after a while they learned patience, and established schools of their own, and entered on a great missionary propaganda, which took Mrs. White for years to Europe and Australia.

"Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the 'remnant church' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853 in Battle Creek, and it has grown until now they have thirty-seven publishing houses thruout the world, with literature in eighty different languages, and an annual output of $2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

"Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endued with the charism of prophecy? Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess the most admirable of the American succession."—*The Independent,* Aug. 23, 1915.

We might naturally ask, What effect did this important position have upon Mrs. White? Did it lead her to draw attention to herself? Did she use her gift to build herself up in popularity or financially? No. Ever did she feel that she was a frail agent, doing the Lord's bidding. There was no self-exaltation, no self-aggrandizement. She amassed no fortune. Her own appraisal of her status is illustrated in a conversation which took place in her home about the year 1902, as it has come to us from the individual concerned.

A new housekeeper and nurse had come to the White home. She was a woman in her twenties, and as she crossed the continent to enter Mrs. White's employ, she contemplated, "I am going to the home of the prophet. How will it be?" The evening of the first day Mrs. White and the new housekeeper were thrown together for a time, and after quite a silence, Mrs. White spoke, pausing between each sentence:

"Sister Nelson, you have come into my home. You are to be a member of my family. You may see some things in me that you do not approve of. You may see things in my son Willie you do not approve of. I may make mistakes, and my son Willie may make mistakes. I may be lost at last, and my son Willie may be lost.

"But the dear Lord has a remnant people that will be saved and go through to the Kingdom, and it remains with each of us as individuals whether or not we will be one of that number."—As related to the author in 1939 by Mrs. M. J. Nelson.

Although Ellen White, because of her unique work, was often the center of attention, she never asked others to look to her. She did not establish herself as an example or criterion. She was a fellow Seventh-day Adventist seeking to please her Lord, hopeful of a crown of reward when the conflict was over, but with no assurance of salvation except as she was faithful and trusted in the merits of her risen Saviour.

As she neared the end of the way, it was a triumphant experience. She knew her Saviour and Friend. She looked forward to a home in the new earth. Often, as she hurried down the hall from her bedroom to her writing room, she would be heard humming the words penned in 1845 by William Hyde, after he had heard her account of the first vision of the new earth. The full wording will be found in *Testimonies for the Church 1:70*, and in the *Church Hymnal,* Number 305. It was one of the hymns in our first hymnbook issued in 1849, bearing the heading, "The Better Land." It was especially the last part of the poem and hymn that she dwelt upon.

"We'll be there, we'll be there in a little while;
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."